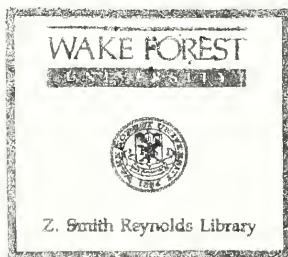


WAKE FOREST UNIVERSITY LIBRARY



3 0399 0870436 9





Digitized by the Internet Archive  
in 2013



**) HIGHER GROUND**



**A Biography  
of  
High Shoal Baptist Church**

WAKE FOREST UNIVERSITY  
THE Z. SMITH REYNOLDS LIBRARY



CALL NO.

GIFT OF

Historical  
Collection

Mrs. Rebecca Nix

---

NOT TO BE CIRCULATED

T O H I G H E R G R O U N D

---

A  
Biography  
of  
High Shoal Baptist Church

---

Conceived and Begun  
by  
Rev. William C. Howard

Written  
by  
Dr. Garland A. Hendrick

---

HISTORY COMMITTEE

Leburn Carpenter  
Clinton Greene  
Jan Harrison  
Rebecca Nix  
Pauline Padgett  
Ralph Padgett  
Sophia Turner

---

Cover Sketch - Julie Duncan

---

Liberty Press

Rutherfordton, North Carolina

1986



Dedicated To  
All The Followers Of Christ  
Who Have Shared  
In Shaping The Destiny Of  
High Shoal Baptist Church

WAKE FOREST UNIVERSITY  
LIBRARY

## THE AUTHOR

Dr. Garland A. Hendricks is considered an authority on rural churches. In addition to this book, To Higher Ground, he has written Biography of a Country Church, about Olive Chapel Baptist Church at Apex; and Saints and Sinners at Jersey Settlement, about Jersey Baptist Church at Linwood in North Carolina. He has written a mission study book for the Home Mission Board, Call To The Country; a textbook for the Seminary Extension Program, How To Plan The Work Of Your Church; and a book about mountain rural churches for Southern Appalachian Studies, Appalachian Shepherd.

His career includes the pastorate of ten rural churches in North Carolina; professor of Church-Community Development at Wake Forest University (part-time), 1947-50; Gardner-Webb College, 1950-53; and at Southeastern Baptist Theological Seminary, 1953-83. Since 1983 he has been Director of the B. E. Morris Academy for Christian Studies at Gardner-Webb College, a special ministry of the college to churches and area ministers.

The History Committee approached Dr. Hendricks about assistance in writing the 154 year history of High Shoal Baptist Church. He accepted the challenge and spent two years preparing To Higher Ground.

We are pleased to have this history prepared by an experienced writer and scholar who understands rural churches.

## PREFACE

Over a long period of time a church grows its own distinctive personality. Ideas, habits, traits, characteristics and traditions emerge and form a lifestyle as the congregation makes decisions. The people create and administer programs of activities. The church relates to its community by declaring its position on religious and moral issues as an expression of faith and conscience. Thus, the persons who are members form the "body of Christ" at work in their local community. They become a "fellowship of believers" who are known by what they believe, say, and do. This church of the Lord Jesus Christ is a living reality, a vital factor in the ongoing of the local community and the larger world.

Beginning in the year 1831, the congregation which is now known as the High Shoal Baptist Church has been a significant influence for good in their geographical territory, their social structure, their govermental entity, and their economic practices.

Located at the foot of the Blue Ridge Mountains in the Southeastern corner of Rutherford County, North Carolina, this group of sinners, saved by the grace of God through the atoning sacrifice of the Lord Jesus Christ, have lived together in their open country neighborhood.

From birth to death, on farm and in factory, in the family and at the schoolhouse, amidst joy and sorrow, during wars and in times of peace, when succeeding or failing, voting for leaders and paying taxes, during the years of youth and the working years and in retirement, while preparing for life's sunset on earth and glory in God's eternal hereafter: in all of life's experiences the High Shoal Baptist Church has held before its members and its community the high and holy objective of a continuing march of the human personality from sin to salvation to Christian maturity.

This book is a story of each rising generation's struggles to overcome sin and live for Christ. The temptations to evil have been

many, subtle, and powerful, but the call to higher ground rang clear from God's Holy Word and in the Christian's conscience. The High Shoal Baptist Church is God's people traveling along a zig-zag course, stumbling and falling in sin, repenting and being forgiven and then strengthened by the Lord to go forward again, and gradually working their way "to higher ground."

Garland A. Hendricks

## FOREWARD

". . . Lord, plant my feet on higher ground." This hymn found in most Baptist hymnals perhaps best states the inner drive and goals of the men and women whose lives make up the story of High Shoal Baptist Church.

A church history is more than the records and statistics taken from meetings of its various organizations. A church is people. We hope that beyond the facts, figures, and descriptions which follow, the people of High Shoal Baptist Church can be seen.

The works of several individuals contribute to this history. The intent of each was to relate the truth about the growth and development of High Shoal Baptist Church. Their desire to preserve the story for future generations was the motivation and compensation for many hours of research and writing.

There may be mistakes found in the following pages, or names and events omitted that should be included. Records are limited and human minds are forgetful. But a concentrated effort has been made to include as much material as possible in order that a vivid and whole picture of High Shoal Baptist Church, Henrietta, North Carolina, may be presented.

Throughout this entire project, the History Committee has claimed God's promise as recorded in Proverbs 3:5, 6:

"Trust in the Lord with all thy heart - lean not unto thine own understanding, in all thy ways acknowledge Him, and He shall direct they paths."

God has proved to be so faithful! Just as He gives Salvation freely to all who believe, so also does He give guidance and direction to those who ask in faith. Without God and His promises, this book could not have been written. Thanks and praise go first and foremost to our Heavenly Father!

The names of all of those who have contributed pictures, anecdotal accounts, written records and comments could not be listed, but

special acknowledgment should be made to the following:

Mrs. Connie Hanselman, Miss Janice Head, and Mrs. Rita Merrill who meticulously typed the manuscript. Additional thanks are extended to Mrs. Hanselman for doing the layout of the book. Mrs. Julie Duncan and Mrs. Linda Harrison who spent many hours sketching the church in its different stages of development.

Pastors Jay Oliver and John Creech who gave much support, encouragement, and guidance throughout the project.

To these and to all others who had a part in making this history a reality, "thank you."

Please note that unless otherwise stated the facts and occurrences mentioned here come directly from the church minutes or records on or during the period designated.

"1986" - an important year in High Shoal Baptist Church history. This date marks 155 years in which High Shoal has functioned as an organized Baptist Church. This historical account is being made available to the church family and friends in honor of this special occasion.

Quoting again from that inspiring old hymn, (155 years in which) "doubts did arise; fears did dismay, but still . . . (the) aim . . . (the) goal was higher ground."

#### HISTORY COMMITTEE

Leburn Carpenter  
Clinton Greene  
Jan Harrison  
Rebecca Nix

Pauline Padgett  
Ralph Padgett  
Sophia Turner

## TABLE OF CONTENTS

Chapter 1	Beginnings and Growth . . . . .	1
	1790-1825	
Chapter 2	Birthing A Church . . . . .	5
	1825-1831	
Chapter 3	Growing Pains . . . . .	12
	1832-1860	
Chapter 4	Inner Struggles . . . . .	21
	1860-1890	
Chapter 5	Widening Horizons . . . . .	28
	1890-1920	
Chapter 6	Coming of Age . . . . .	45
	1920-1952	
Chapter 7	Ministering . . . . .	63
	1953-1984	
Chapter 8	Climbing Higher . . . . .	92
	1984-1985	

## Appendices

1	The Making of a Minister . . . . .	101
	Conversion and Call of Rev. Dan Silvers	
2	Pastoral Leadership. . . . .	106
	Biographical Sketches. . . . .	107
	List of Pastors and Dates Served . . . . .	128
3	Churches Clerks. . . . .	129
4	Membership at Intervals. . . . .	130
5	Gifts to Missions. . . . .	130
6	Facts and Anecdotal Accounts . . . . .	131
7	The Name of the Church . . . . .	135
8	Did You Know?. . . . .	139



HIGH SHOAL BAPTIST CHURCH  
May, 1985



## Chapter 1

### BEGINNINGS AND GROWTH (1790-1825)

"I am so thankful for High Shoal Baptist Church. I am thankful for its members, who, through the years, have had a great influence on my life. But I am most thankful to a loving and powerful Heavenly Father, who annointed this place with His Holy Spirit and allowed me to find here the free gift of salvation through faith in Jesus Christ."

The above statement was made in the summer of 1985 by a faithful member of High Shoal Baptist Church. This statement is true not only for one individual but also for many others who have worshipped, served, lived, and died within the spiritual family of this dear and beloved church.

For the past 154 years, High Shoal Baptist Church has not only been influential in individual lives, but also in the life of the community as well. The blending of this influence of church and community marks the beginning of the church's history. To understand more fully why and how High Shoal Baptist Church came into existence, one can examine available records of local history during the 1790's and early 1800's.

At that time much of the local populace was made up of settlers who had migrated into the southeastern part of Rutherford County (today, known as Henrietta, Caroleen, and Cliffside) from Virginia, South Carolina, Georgia, Maryland, and other states. These settlers came to claim and cultivate the land and to build better lives for themselves and their families. They established communities along the lower portion of Second Broad River, Grog Creek, Hill Creek, and other streams that wound through the rolling foothills of the Blue Ridge Mountains to form First Broad River.<sup>1</sup>

For the most part, these settlers were of Anglo-Saxon stock, accustomed to hard work and thrifty economic practices. Although they were adventurous and migratory, they were seeking to

find better lives in a young country that offered opportunities and promise. Most of them were farmers who depended on crops for their livelihoods.

Located at the foot of the Blue Ridge Mountains, Rutherford County was found by these settlers to be a very pleasing place to establish roots. The weather was moderate; the streams were fed by an ample supply of rainfall and by countless numbers of natural flowing springs; the landscape was beautiful; the soil was naturally fertile; the hills were well adapted to the growing of trees and cattle grazing; and the lowgrounds were suitable for gardening and grain farming.

While considering the geographical aspects of the community, it is interesting to note one physical feature of the land which was of great importance to the settlers and to the history of the church. Oral tradition tells us that at a point on the Second Broad River, where the Henrietta dam is now located, there was an area of rocky shoals in the water, with perhaps one group, or possibly even one shoal being larger and higher than the others. It is believed that the High Shoal Baptist Church obtained its name from being located near this high shoal.

John Logan, in his book entitled, Sketches, Historical and Biographical of the Broad River and King's Mountain Associations From 1800-1882, made the following statement concerning the church name: "High Shoal Baptist Church is situated in Rutherford County, NC, about one mile northeasterly from the high shoals on Second Broad River, from which the church derives its name."<sup>2</sup>

At approximately this same spot on the Second Broad River, the early iron industry had its beginnings in this part of the country. This industry was begun by Peter Fisher in the year 1791.<sup>3</sup> Though small and rather crude in those early years, the iron industry was still very meaningful to the people of the community. In fact, in an early informal writing known as "Reminiscences of Christenberry Lee," it is stated that "... the excitement and interest felt among

the people concerning the Iron Works were equally as great as in 1887, almost a century later, when the 21,000 spindle cotton mill was started at Henrietta." <sup>4</sup>

Sometime after the year 1812, the iron plant was bought by Achilas Durham, a noted personality in the area at that time.<sup>5</sup> Durham's name will soon appear as one of the early leaders in the formation of High Shoal Baptist Church.

These people who inhabited this area of Rutherford County were interested in establishing places of worship. Many of the settlers were of the Baptist faith. Some had allied themselves with the active Baptist congregations at Sandy Run, Concord, Ebenezer, and State Line churches. These churches were located several miles away; travel was slow, and sometimes difficult. The dirt roads were dusty in dry weather, and after a rain, they were muddy. To go to church by foot, horseback, horsedrawn buggy or wagon was time-consuming, and on a muddy road, where wheel tracks became deep ruts in wet weather, travel was unpleasant. Residents, therefore, dreamed of having a place of worship in their own community.<sup>6</sup>

It is thought that local believers soon began gathering in some type of meeting place in the area. Here these residents along this stretch of Second Broad River assembled themselves from time to time for community affairs, for worship or discussion of religious beliefs, and for consideration of the moral and social issues of the time.

Unfortunately, moral problems were on the increase as the population grew. People of Christian belief became concerned about practices such as excessive use of alcohol, gambling, prostitution, cockfighting, betting on horse races, defiance of laws of the land, increased taxation, and unwholesome working conditions in the iron industry.

The stage was set. Many responsible people who had Christian convictions were concerned over the evils of the day. They realized the importance of regular worship but the established churches were located too far away for easy

access. Their infrequent meetings and services seemed to deepen their hunger for regular fellowship and worship. These sturdy, God-fearing people, whose life-style consisted mainly of hard work and strict discipline, felt strongly the need for an established church in the community. As a result, community leaders began to take action to start a church which they named High Shoal Baptist Church.

These early settlers had such names as Wall, Roach, Dobbins, Burgess, Robinson, Padgett, Wagoner, Webb, Durham, Mooreland, Callahan, Wilkie, McDaniel, Smith, Blanton, Bland, Scoggins, Fowler, Robbins, Fortune, Gold, Beam, Huskey, Burge, and Greene, to name only a few. The names indicate they were mainly English, Scottish, Welch, Irish, and Scot-Irish descent. Some few were French, Dutch or German. Although church records are incomplete, there are some indications that some stayed here while others moved on. Many are buried in the church cemetery.

## Chapter 2

### BIRTHING A CHURCH (1825-1831)

On January 29, 1825, the first step was taken toward the actual organization of High Shoal Baptist Church. On this date, Joseph Roach, for a token sum of \$1.00, signed a deed for a tract of land, containing approximately six acres, to be used for "religious and moral" purposes. (This is the identical tract of land where the High Shoal Baptist Church is located in 1985.) The land was assigned to a committee of nine men, "their successors or assigns in religious and moral society."

These men were: John Wall, Isaac Wagoner, William Padgett, John Padgett, Daniel Webb, Achilas Durham, Edmond Padgett, Thomas Mooreland, and John Callahan.<sup>7</sup> These nine men are thought to have been leaders in that group of believers, previously mentioned, who had been meeting periodically in the community.

John Wall, Chairman of the group, moved into Rutherford County from Wallville, Maryland, sometime between 1785 and 1795. After purchasing three hundred acres of land closely located to that given by John Roach, he and his wife Lucy settled down and reared a family of five sons and four daughters: Hartwell, Willis, Jackie, Jeptha, Kinchen, Drusille, Lucinda, Rebecca, and Chasie.<sup>8</sup> John Wall had much influence in the community and in the religious activities of the day. Through the years his descendents have continued and still continue to play important roles in the church.



Grave of John Wall

John Wall became ill in the spring of 1831 and passed away shortly thereafter.<sup>9</sup> He did not live to see the group of local believers actually band into an organized Baptist church. John Wall was buried on land which is today owned by Ralph and Pauline Padgett. A monument has been placed there in his memory.

Of the other committee members, Isaac Wagoner is believed to have moved to Illinois in 1827; Thomas Mooreland died before 1831; both William Padgett and Edmond Padgett became charter members of the new church;<sup>10</sup> John Padgett became its first pastor; and Daniel Webb, Achilas Durham, and John Callahan were perhaps active in the church but no definite information is known about them.

In the six years between the land grant by Joseph Roach and the actual organization of the church, two important incidents took place. One was the construction of some type of worship structure on the newly acquired land. It is thought that this building or "meetinghouse" was located just east of the present house of worship.<sup>11</sup> Although some community activities were probably held there, the religious services were the most important aspect of the new building.

A second happening during this six-year period was the naming of the new meetinghouse. Based on the Church minutes of July 27, 1831, which were the first records found with a name referring to the meetinghouse, it is concluded that the new structure became known as "High Shoal Meetinghouse."

The worship services, which were conducted in the meetinghouse, were probably held with more regularity and with more fervor than had been at any time previously. This small band of local believers grew in faith and number during this six-year period.

On March 5, 1831, several members of churches in outlying communities, who were active in the High Shoal Meetinghouse, met together and agreed that they would organize a Baptist church. The Church Record states:

We, the undersigned members of various churches, doth agree to become a

constituted church at High Shoal Meetinghouse, in the regular Baptist principles, to wit:

Elder

William Wilkie	Leanner McDaniel
William Padgett	Edey Smith
Edmond Padgett	Polly Blanton
Jonathan Dobbins	Polly Padgett
Daniel Rollins	William Bland
	and wife

Elizabeth Padgett

_____ Padgett	James M. Webb
Sarah Dobbins	Polly Scoggins
Dicy Fowler	Rebecca Rollins

During this meeting it became apparent that additional help would be needed from other churches before the new church could be formally organized.

On Saturday, April 23, 1831, this group met again at the High Shoal Meetinghouse and agreed to ask for help from other churches for a constitution. It was agreed to send William Padgett to Ebenezer, and Jonathan Dobbins to Concord to ask these churches for assistance.

On May 28, the group met a third time. They had told leaders in several churches about their intentions and invited some of the pastors to be present; however, attendance was less than they had expected. In fact, only one ordained minister was present.

Disappointed, they decided to "appoint several men to carry letters of petition to a larger number of churches, requesting support in constituting a church at High Shoal." They designated William Padgett to request the support of Sandy Run Church; John Padgett, to solicit the help of Concord and the Head of the River Churches; Daniel Rollins, to approach Buffalo Church; and Edmond Padgett, to see the Ebenezer congregation.

Finally, on July 27, 1831, a full delegation came from the above mentioned churches. After agreeing among themselves that all the necessary conditions were being met, the eighteen persons, who had agreed on March 5 to start a church, voted

to constitute duly the "High Shoal Baptist Church." They declared themselves to be in full agreement with the beliefs expressed in "Abstracts of Principles" as follows:

Abstracts of Principles  
for the High Shoal Baptist Church

- 1 - We believe in God the Father, the Creator of all things and that there are three divine persons in the Godhead - the Father, Son, and Holy Ghost, and that they are one.
- 2 - We believe that Jesus Christ is the only Saviour of lost sinners.
- 3 - We believe that repentance toward God and faith in the Son, Jesus Christ, are necessary for salvation.
- 4 - We believe in the impotency of man and that it is impossible for him to save himself from the state he is in by nature.
- 5 - We believe that the Old and New Testaments are the Word of God and the only rule of faith and justice.
- 6 - We believe in the doctrine of Predestination and Election as it is set forth in the Word of God.
- 7 - We believe in the final perseverance of the Saints through grace, resurrection of the dead, final judgment, future rewards and punishments.
- 8 - We believe that there are two sacraments - Baptism and the Lord's Supper.
- 9 - We believe Baptism is to be administered by immersion and that believers in Christ are the only subjects to be admitted.

These nine principles are basically the same as those adopted by Baptist churches of today.

The organizational structure and the "Abstracts of Principles" were certified by Elders Alfred Webb and Drury Dobbins. Those who signed in behalf of the church at High Shoal were: A. Webb, D. Dobbins, P. Fortune, J. Huskey, D. Beam, D. Gold, J. Burge, A. Wall, and S. Greene.

The new church was admitted into the fellowship of the Broad River Baptist Association



at the 1831 annual meeting held at the Buck Creek Church in Chesnee, SC. There were a total of seventeen members reported at that time, one less than the number who had signed the Charter Membership Agreement on March 5 of that year.<sup>12</sup>

After becoming formally organized as a Baptist church, the next step for the new congregation was to secure competent leadership. Elder John Padgett was called to be the first pastor. J. Dobbins, Daniel Rollins and William Padgett were among the first deacons, and Elder William Wilkie served as one of the early church clerks.<sup>13</sup>



Early Log Church

The first building used by the new church was described by Christenberry Lee as:

made of pine logs of medium size, not closely notched, with very large cracks between. Those who sat against the wall

could find a place to rest their arms by putting them in the crack between the logs, and a row of arms could be seen hanging out by the church wall all along its length. Boys on the outside, who were inclined to mischief and loved fun, would stick the outhanging arms with pins to see them jump.<sup>14</sup>

In regard to the inside of the church, Lee continues:

the seats were without backs and made of slabs or thick heavy plank, with holes in them bored with a two-inch auger, for legs at each end, and one in the middle to make them solid. There was nothing overhead in the way of ceiling, not even loose planks. There was no sounding board until the roof was reached. The roof was fastened on with wooden pegs driven through holes made in the shingles and then hung over a narrow strip split from a pine tree. The narrow strips were nailed to the rafters with nails made in the blacksmith's shop. Nails were hardly known in the country then. Wrought nails were only used when wooden pegs could not be made to answer the purpose.<sup>15</sup>

Even though the building was simple and the congregation few, these faithful Christians took their church life seriously. The membership increased slowly, but these particular factors helped form the character, strength, and personality of the new church: The people were dedicated and highly competent pastoral leadership were given to High Shoal Baptist Church.

Elder John Padgett, the first pastor, was described in Logan's Sketches as being:

a large, raw-boned man of great strength and endurance who was ranked along the most useful in the discharge of pastoral

duties. In his day Elder Padgett had a reputation for being a forceful preacher, who expressed great love and regard for his fellow-man. He was beloved by the people wherever he served as pastor.<sup>16</sup>

By the time he became spiritual leader at High Shoal Baptist Church, Elder Padgett was a man of wide experience, sound judgment, zealous and faithful in discharging his duties. The newly formed church was blessed from those early days on with leaders whom God had endowed with Divine inspiration and grace.

## Chapter 3

### GROWING PAINS (1832-1860)

Throughout his three year pastorate at High Shoal Baptist Church, Elder John Padgett seemed to be especially fond of James M. Webb, a young member of the church. It appears that from the early days of his ministry Elder Padgett began to groom Webb as his successor.<sup>17</sup>

James M. Webb signed the charter membership list in March, 1831, so it is known that he was instrumental in the organization of the church but it is interesting to note that on October 22, 1831, James M. Webb "came forward and joined the church by experience." All the circumstances involved are not understood, but judging from future events, we know that Webb's experience with the Lord in October, 1831 was very real and life changing, not only for him but for the church as well.

On Saturday before the fourth Lord's Day in March, 1832, at a Union meeting, held at High Shoal Baptist Church, the church licensed this young man, James M. Webb, as its first minister of the Gospel.

Fifteen months later after much scrutiny and careful examination, the High Shoal Baptist Church ordained J. M. Webb. The clerk wrote:

We being in council with the church have proceeded to examine into J. M. Webb's call to the ministry and qualifications and principles. We find him sound in faith and fully qualified for the ministry, and have proceeded to lay our hands on him as a minister of the Gospel. This will certify that he has full authority to administer the ordinances and to preach the Gospel wherever God in His providence shall cast his lot throughout the world; and we do recommend him to all people wherever he may go. As a testimony of

the above, we hereunto set hands this  
the 28th day of July, 1833.

Alfred Webb, Moderator  
John Padgett  
Joseph Grayson

Shortly after he was ordained, James M. Webb was called upon to preach by neighboring churches. In September, High Shoal Baptist Church received a petition from the church at Concord asking for the assistance of Elder James Webb to attend them as pastoral supply. In November, Big Spring Church requested Webb's assistance as a pastoral supply.

Within the next few years, Webb's name appeared quite often in the church minutes. He served High Shoal Baptist Church in many capacities as well as supplied periodically in other congregations.

In September, 1834, Elder John Padgett resigned and James M. Webb was chosen as the second pastor of High Shoal Baptist Church. He assumed his duties in October, 1834, and remained pastor until January, 1846. He then resigned for a few months and later returned to serve High Shoal Baptist Church for the year 1847.

Logan's Sketches describes Elder Webb as being:

six feet tall and slender built,  
somewhat stooped, moving awkwardly,  
having large black eyes that seemed to  
beam with unquenchable fire. His mouth  
was large but thin lipped, his nose thin  
and straight. . . his hair was very  
black, long and straight, usually parted  
on the right side. . . He was an  
eloquent preacher, but his great forte  
was in debate. He generally won a first  
trial and a second trial was never  
desired by his opponent.<sup>18</sup>

James Webb proved to be a very competent pastor for the fledgling church. He was as large in leadership ability as he was in bodily stature.

Life at High Shoal Baptist Church during these early years can better be understood by a close examination of the activities recorded in the church minutes. For example, in November, 1833, the church voted to ask that each male member of the church "be prepared to pay into the treasury the sum of twenty-five cents for the use of the said church." Throughout its early development it seems the church depended on assessments in different forms to finance its work.

According to the minutes of 1834, the church expressed real concern about the personal conduct of its members and instituted a practice of firm church discipline. In February, at a duly called church conference, there was a discussion about a dispute between two members. The clerk recorded that the church "agreed to bear with one party in fellowship." Later in the year, a member was excluded from membership for bad conduct.

At the end of 1834 High Shoal Baptist Church had a total of twenty-one members. The church was growing, though very slowly.

In 1835 there were two baptisms, and one member was dismissed. "Betsy Good and Sara Bland came forward and gave the church a revelation of the good things the Lord had done for them. . . They were gladly received into the church by the right hand of fellowship. . ."

Also in 1835 the church voted to enlarge the meetinghouse and a committee was appointed to receive subscriptions. John Padgett, Daniel Rollins, and Jonathan Dobbins served on this committee. Basically, the enlargement involved building an addition of twelve or fifteen feet to each end of the old open log church.

Christenberry Lee wrote:

Old field pine logs very similar to those of the old part of the church, though perahps not quite as large, were used for the additions. . . the old part being considerably lower than the ends made the church have a very unsightly aspect.<sup>19</sup>

In June the church received \$6.75 for the building cost, "paid it over to the workmen," and members subscribed another \$9.50. (The term subscription meant to sign one's name in promise of a particular amount of payment.) This building as renovated was used until the first major building program in 1856.

In November a woman was charged with using profane language, and she was instructed to come to the church in December and answer the charges. In December she did not attend, so the church voted to exclude her.

By 1836 High Shoal Baptist Church was growing in membership and activities. Nine persons were baptized and one joined by letter, but two were dismissed for breaking the rules of the church. Membership was thirty at the end of the year. J. Robertson applied to the church for "liberty to exercise public gift within the bounds of the church" and the request was granted. The nature of this gift is not clear. Most likely it was the gift of preaching.

The church was in financial trouble in 1837 being "behind in finances 81 1/4 cents." A special appeal prompted four persons to contribute a total of 46 1/2 cents toward meeting the deficit.

In 1838, a man was charged with "using the violin." His case was continued for two months, then he was excluded from membership. (The term "churched" was also often used to describe the practice and procedures involved in this exclusion from membership.)

The following year two persons were baptized and two were restored to membership, bringing the total enrollment in 1839 to thirty-eight.

By the 1840's High Shoal Baptist Church was becoming a strong and respected church in the community. It is recorded that the "eldership and the deaconship of the church" were requested to go to Shiloh Church and help settle a controversy. Also, the Ebenezer Baptist Church requested the eldership of High Shoal Baptist Church to help constitute a church at Wall's Meetinghouse (near Ellenboro, NC).

During one business meeting a question was raised as to why "the sacramental table" had been neglected so long, and it was agreed "to prepare for the sacrament at the next meeting." In connection with the Lord's Supper, the church had voted several years prior to this, that members "should pay twenty-five cents apiece yearly for wine." Later on, the church agreed that "each member, except those elderly ones, contribute only fifteen cents for wine and other purposes."

Many charges were continuing to be brought to the church regarding discipline. A complaint was laid against a member and his wife "for not living together." They denied the charges and "the church restored fellowship to them."

One man was found guilty of "using spirits to an excessive degree" and another was charged with "intoxication." The use of alcohol appeared to be one of the most common problems among the membership. One member was excluded from the church for "not attending" and a complaint was laid against another for "being angry". . . and the list continues. In view of the many cases of church discipline, it is hard to believe that most of the church minutes at this time end with the words "all in peace and love."

In 1841, three persons were baptized, four persons joined the church by letter, and one was restored to fellowship, bringing the membership to forty-six. According to the associational minutes, contributions amounted to seventy-two cents.

An important change took place in the life of High Shoal Baptist Church in the latter months of 1841. At this time, the church left the Broad River Association and joined with four other local churches - Concord, Green River, Green Creek, and Shiloh - in helping form the Green River Baptist Association.

One of the earliest membership lists of High Shoal Baptist Church is not given an exact date but it is recorded near the early 1840's in the church minutes. It is listed here exactly as it appears in the minutes.



Membership List  
(Early 1840's)

MALES

J. M. Webb,  
    Pastor  
William Wilkie  
Alanson Padgett  
Elijah Hollifield  
Dove Pannell  
William Padgett  
Edmon Padgett  
Alfred Morrow  
William Blanton  
A. J. Blanton  
Jackson Scoggins  
Daniel Rollins  
Jonathan Dobbins  
Hampton Padgett  
R. G. Price  
Mark D. Padgett  
William Smith  
Isom Womack  
William Harris  
Martin Pannell  
Walton Smith  
William B. Padgett  
John Robertson  
Edward R. Blanton  
James Wilkie  
George White  
John Weaver  
Elija Bland  
Henrey Burgess  
Simeon, servant  
    of D. Webb

FEMALES

Besty Padgett  
Jane Pannell  
"Old Black Woman"  
Dicy Fowler  
Rebecca Rollins  
Hanah Bland  
Catalina Bland  
Pamely Robertson  
Matilda Burgess  
Susana Padgett  
Jane Blanton  
Elis Blanton  
Edy Smith  
Poly Padgett  
Sally Dobbins  
Sister Harris  
Mary McHan  
Mary Goode  
Sarah Bland  
Martha Wallis  
Nancy Morrow  
Susan Menofe  
Cely Webb  
Betsy Bland  
Nancy Bland  
Viana Padgett  
Miny Padgett  
Millie Padgett  
Hanah Padgett  
Amy Smith  
\_\_\_\_\_  
    McDaniel  
Catey Smith

The church had financial troubles again in 1843, by being in debt to the extent of 67 1/2 cents. But in spite of her material difficulties, it seems that spiritually the church was moving forward. This is proven by the fact that God had called three men out of the High Shoal Baptist Church congregation in special service to Him. In May, 1843, Alanson (often spelled Alonzo in the church minutes) Padgett, and Dove Pannell were

licensed to preach the Gospel. In November, the church examined William Smith, found him to be qualified to be a minister of the Gospel, and ordained him.

The records show that in July, 1844, High Shoal Baptist Church invited representatives to come from Big Spring, Shiloh, Ebenezer, Mount Vernon, State Line, Sandy Run, Concord, and Camp Creek Churches to assist in the ordination of Dove Pannell and Alanson Padgett to the Gospel ministry. The procedures and documents involved here were very similar to those issued to James M. Webb back in 1832 and 1833.

The first record of the church considering support of missions was in October, 1845. There was a discussion about supporting home missions, and the church "decided unanimously against it."

In business of a different nature, the church "resolved that ministers and deacons failing to attend to business when delegated shall at the next meeting render their excuse."

From the years 1841 until 1845 the pulpit at High Shoal Baptist Church was filled by various ministers. William Wilkie, Alanson Padgett, and Dove Pannell were the most frequent speakers. Elder Webb was still pastor during these years, but he was away a great deal, perhaps aiding other churches. In January, 1846, Elder Webb resigned for the remainder of the year, and Alanson Padgett was elected to serve the church as pastor throughout 1846.

On October 30, 1846, High Shoal Baptist Church served as the host church for the Annual Meeting of the Green River Baptist Association.

In 1847, J. M. Webb again assumed the pastorate for one year. High Shoal Baptist Church agreed to meet on "the first Sunday and the day before" each month so that Elder Webb might also give assistance to the Bethel congregation in Ellenboro. (This practice prevailed for only a year and then High Shoal Baptist Church returned to the regular custom of meeting on the "fourth" Lord's Day and conducting business on the Saturday before.)

In July, 1847, High Shoal Baptist Church began plans for a new church building. "A committee of three was named to receive contributions and superintend the building of a meetinghouse." These three men were: William Smith, Lewis Padgett, and Edmond Padgett. It is not clear why the delay occurred in the building plans, but the next recorded minutes pertaining to the building project occurred nine years later in April, 1856. At this time a committee was again appointed to "see about building a new meetinghouse." The church decided to build the new structure "50 feet long and 40 feet wide, and the house to be framed 9 feet in the clear."

This building does not appear to have been completed until the year 1873, although the church had been meeting in it regularly during the building process.<sup>20</sup> (The completion of this structure will be covered in a following chapter.)

Henry Culbreth acted as the supply pastor for High Shoal Baptist Church from February, 1848, until the end of the year. Alanson Padgett was then elected as regular pastor for the year 1849. There is some question concerning the exact dates of the next two pastors - Dove Pannell and George W. Rollins. We do know that they both served within the years 1850-1857.

High Shoal Baptist Church broke ties with the Green River Association and joined the King's Mountain Association in 1852. A year after joining, it was reported that High Shoal Baptist Church "was behind \$1.12 3/4 to the King's Mountain Association for her part of the minutes for 1852."

Financial concerns seemed to be extremely important to the church during the early 1850's. The minutes state that the church agreed "to instruct the deacons to record all monies received and for what purpose each contribution was made." Also, each male member was asked to give fifteen cents annually.

In July, 1853, twenty-two years after the church was organized, a big protracted meeting was held at High Shoal Baptist Church. (A protracted meeting was a series of revival meetings extending

over a period of time.) Twenty-three persons accepted the Lord and were baptized.

During the early years and even on into the 1900's it was the custom for revivals to be held during the last week in July. Most of the congregation were farmers and this time period, between "laying-by" and "harvest", worked well into their schedules. One older church member recently remarked, "When I was a child, I thought that the only time a person could be saved was the last week in July."

In 1853, twelve members of the High Shoal Baptist Church congregation were dismissed to help a group of believers constitute a church at Mount Pleasant in Rutherford County.

In 1857, the church agreed "to permit a grammar school to be taught in the meetinghouse," but later in the year, rescinded the action and voted that "the grammar school should not be organized."

Church discipline was still an outstanding part of the minutes during the 1850's. Many were excluded from membership for not attending church. In December, 1853, "a slave was expelled from the fellowship of the church" but the reason was not given.

One man was charged with "going to the horse races and drinking too much." The problem of alcohol was very prevalent in the life of the church during this time. This problem existed beyond the local level even into the association.

In the late 1850's a controversy arose in the King's Mountain Association, regarding resolutions about the manufacture and use of alcohol. The controversy became so severe that a division was made in the association, and High Shoal Baptist Church found itself squarely in the middle of the conflict.

## Chapter 4

### INNER STRUGGLES (1860-1890)

At the same time that the United States was preparing for and engaging in a bitter civil war, High Shoal Baptist Church was also participating in a major controversy of a different nature. This controversy dealt with the matter of "temperance." Temperance is defined as "moderation in or abstinence from the use of intoxicating drink."

In all the churches affiliated with the King's Mountain Association, there was an intensifying debate in regard to the proper handling of alcohol and its use. Some churches tolerated the use of alcohol in the lives of their members, but other churches greatly opposed it. When the King's Mountain Association met in 1859, the Temperance Committee gave the following report:

We, the committee to report on temperance to the King's Mountain Association, beg leave to say that we are of the opinion that the church is the place to give the most effective check to the evils of intemperance, and we are of the opinion that it will be right and proper, and not inconsistent with the Word of God, for this association to here after refuse to receive any church into the union of this body without said church having incorporated into its rules one forbidding its members to make, buy, sell, or use as a common beverage - intoxicating liquors.<sup>21</sup>

The report was adopted. Then a resolution was passed which said:

Resolved, That, whereas, the association adopted the report of the committee on

temperance: therefore, we will withdraw ourselves from any church in our union which holds a member or members who buy, sell, or drink as a common beverage - any kind of intoxicating spirits.<sup>22</sup>

The previous statements activated a response similar to an atomic explosion within many of the churches in the King's Mountain Association. High Shoal Baptist Church was one of these. For the entire year, from 1859 until the next associational meeting in 1860, rumblings of discontent were heard throughout the association. Finally, in 1860 at the Annual Meeting of the King's Mountain Association held at High Shoal Baptist Church, the controversy came to a climax.

At that meeting the introductory sermon was preached by Elder L. M. Berry. His text was from Romans 14:19, "Let us therefore follow after things which make for peace and things wherewith one may edify another." The records show that very few adhered to the message. In fact, this was considered to be the stormiest session ever held in the history of the King's Mountain Association.<sup>23</sup>

After a recess of thirty minutes, the roll of the churches was called by Elder Berry. Several churches who were formerly in this association were not received because they failed to carry out the resolution of the last session in regard to temperance. Their letters were rejected and laid on the table. High Shoal Baptist Church was one of these.<sup>24</sup>

The next day (Saturday) when the meeting hour arrived, the doors of the High Shoal Baptist Church were found closed by lock and key. The delegation retired to a stand erected in a grove, where the business of the association was transacted in the rain until the hour of adjournment. On Sunday the doors were opened and the body assembled in the church as usual. No doubt some were ashamed of their action on Saturday and gladly opened the doors on Sunday.<sup>25</sup>

Because of the temperance issue the following eight churches withdrew from the King's Mountain

Association in 1860 and formed the Constitutional King's Mountain Association: Bethel, Beaver Dam, Sandy Plains, Mount Sinai, Boiling Springs, Mount Pleasant, High Shoal, and Mount Parson.<sup>26</sup> (There were only three ministers who pastored these eight churches during the Constitutional King's Mountain era. They were: Dove Pannell, William McSwain, and Drury Scruggs. All of these were active in the High Shoal Baptist Church at different times.)<sup>27</sup> These eight churches had their own association until 1866, when they negotiated with the churches of the regular King's Mountain Association and were received back into the fellowship in good standing.

Months later High Shoal Baptist Church took up the temperance issue and decided that "our church rules embrace temperance." In the same church business meeting, the church excluded one man for intoxication.

As one would expect, there are few references in the minutes of the church to the War Between the States. We know that public schools were closed. Only private schools remained in operation. Many of the preachers left the churches and went to serve as chaplains or regular soldiers in the war. Inflation caused prices to go up radically, and petitions were sent to the state legislature to fix prices on all the necessities of life so that families of those in service would not suffer from speculation. During this time there was a problem with soldiers deserting. Desertion was looked upon by the church as a sin.

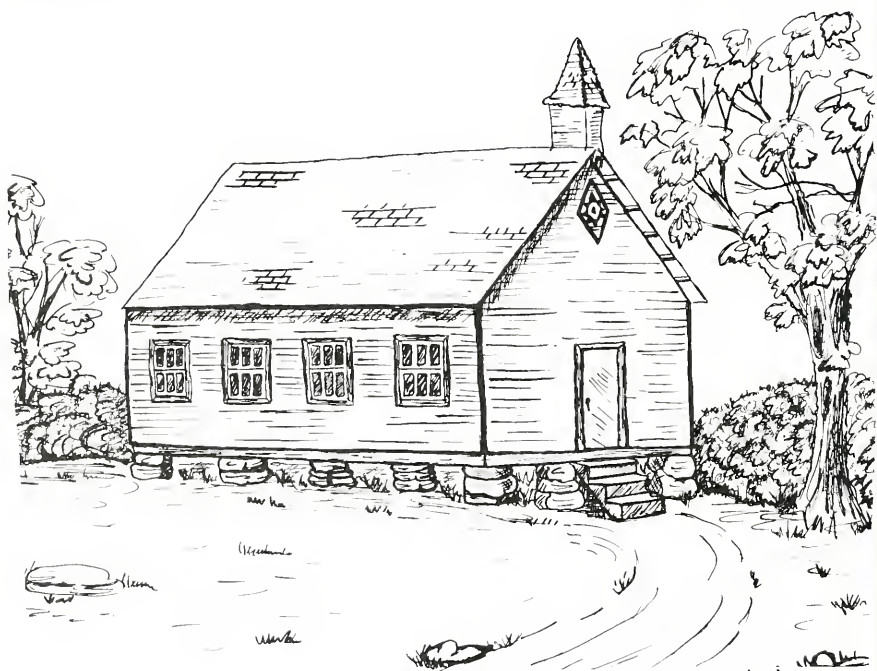
After the close of the war in 1865, a letter of dismissal was granted to "Sarah W., a black slave girl, formerly belonging to Rev. D. Daniel."

In spite of the many problems faced by High Shoal Baptist Church in the early and middle 1860's, it is clear from the minutes that God's spirit was still working and leading this group of believers. It is recorded that in 1868 and 1869, two revivals were held. These meetings resulted in twenty-five persons joining the church by baptism and eighteen joining by letter. It is interesting to note that several years later (late in the 1870's at the close of a revival meeting)



the church "voted to pay J. A. McSwain \$2.50 and Munroe Bridges \$1.50 for running the protracted meeting." (The 1985 fee paid to a visiting evangelist for a series of revival services was \$375.00).

Back in 1847 and then again in 1856, the church had voted to build a new meetinghouse. A committee had been selected and as far as can be determined, work had been progressing, though rather slowly, on this new structure. In March, 1873, the church "took up the question of finishing the meetinghouse." Finally in June, 1874, the new church was completed. This was the second building used by the High Shoal Baptist Church.



Artist  
Linda Harris

Second Church Building

Not only did the church have a new building, but they also had a new attitude concerning missions during the years 1860-1890. Three



dollars was contributed to the first mission offering taken in 1875. A short time later members discussed missions again and adopted "a system of quarterly payment by subscription."

In 1880, interest in missions prompted the church to authorize the clerk ". . . to raise all the funds possible for missionary pastors. . ." and one man was ". . . appointed to raise money by subscription." In 1881, the clerk was authorized to procure ". . . a box to use monthly for missions." In 1882, a collection was taken for Wake Forest College and two months later a collection was taken for associational missions. High Shoal Baptist Church has supported sharing the Gospel through mission giving for the past 100 years.

Within the years 1860-1890 discipline continued to play a major role in High Shoal Baptist Church history. In 1876, it was reported that "several members had been fiddling and dancing." The matter was investigated, and "the parties involved confessed and expressed that they were sorry and the church forgave them." Sins, such as card playing, intoxication, operating a distillery, bastardy, fighting, and not attending church, regularly plagued the congregation.

Other church business during this time included a man's request for a letter of dismissal for himself and his wife. The request was refused because of indebtedness to the church. "B. Green was liberated to exercise a gift in public so far as reading the scriptures, singing and praying, exhorting and admonishing at High Shoal Baptist Church and the neighboring churches." Also, J. M. Goode was licensed to speak in public according to his gift. In March, 1878, the church role was called and male members were marked who were not present for the meeting.

The following ministers served as pastors of High Shoal Baptist Church during 1860-1890: William McSwain, Drury Scruggs, George M. Webb, Robert Poston, George W. Rollins, and James H. Yarboro. Of these six ministers, Drury Scruggs had the most controversial pastorate. During his years at High Shoal Baptist Church, it became

known that he had been excluded from his former church because of immoral conduct. As can be best understood, the King's Mountain Association and members of his former church were his main accusers. He fought the charges for a while but due to an impending lawsuit, he resigned and moved from the area.<sup>28</sup>

Trying to secure entrances into the church from the main road was a topic of business in 1875. The deacons were also requested to have the land surveyed at this time, and it should be noted that 1876 was the year that the early land deed was first recorded at the Courthouse in Rutherfordton.

Those serving on the deacon body in 1882 were: Nehemiah Dobbins, Ed Hawkins, J. M. Goode, William Walker, and Silas Bland. The clerk was J. P. Burgess. The approximate total membership at this time was 262. The church had enjoyed much growth during its first fifty-one years. It is interesting to note that as members died the following notation would be placed in the church book beside the name: "Departed this life in full fellowship with this church."

In 1885, High Shoal Baptist Church "agreed to petition the legislature to pass an act incorporating the church at least two miles each way."

On August 20 of the same year, J. B. Green was examined and then ordained to the Gospel Ministry by High Shoal Baptist Church.

Another controversy plagued the church in 1888. This problem dealt with the church property lines. Hartwell Wall questioned the boundaries of the church land in the first deed made by Joseph Roach back in 1825. Through the efforts of a land committee and referees an agreement was reached. A new land survey was made, and the boundaries for the plot were recorded.

Other church business was as follows in the late 1880's: Five persons were baptized following a protracted meeting; three men were appointed to run a stove flu through the top of the house; the church steps were repaired; funds were raised to

purchase an organ; and timber was cleared off near the graveyard.

On March 17, 1888, fifteen Articles of Faith were adopted by the church. These articles contained the same basic principles as those upon which the church was founded back in 1831.

In the three decades from 1860 until 1890 there were more problems regarding "intoxication" and other "evils" which required disciplinary action than at any other period in the history of High Shoal Baptist Church.

## Chapter 5

### WIDENING HORIZONS (1890-1920)

As the High Shoal Baptist Church history moves on into 1890, new areas of church life are introduced. One of these is the early "singing school." Musicians would come into the church and hold a series of meetings in which different elements of music would be taught. The meetings would be held at the same time every day for one or possibly two weeks and all age groups in the church would participate. Many church members looked forward to these weeks of "singing school."

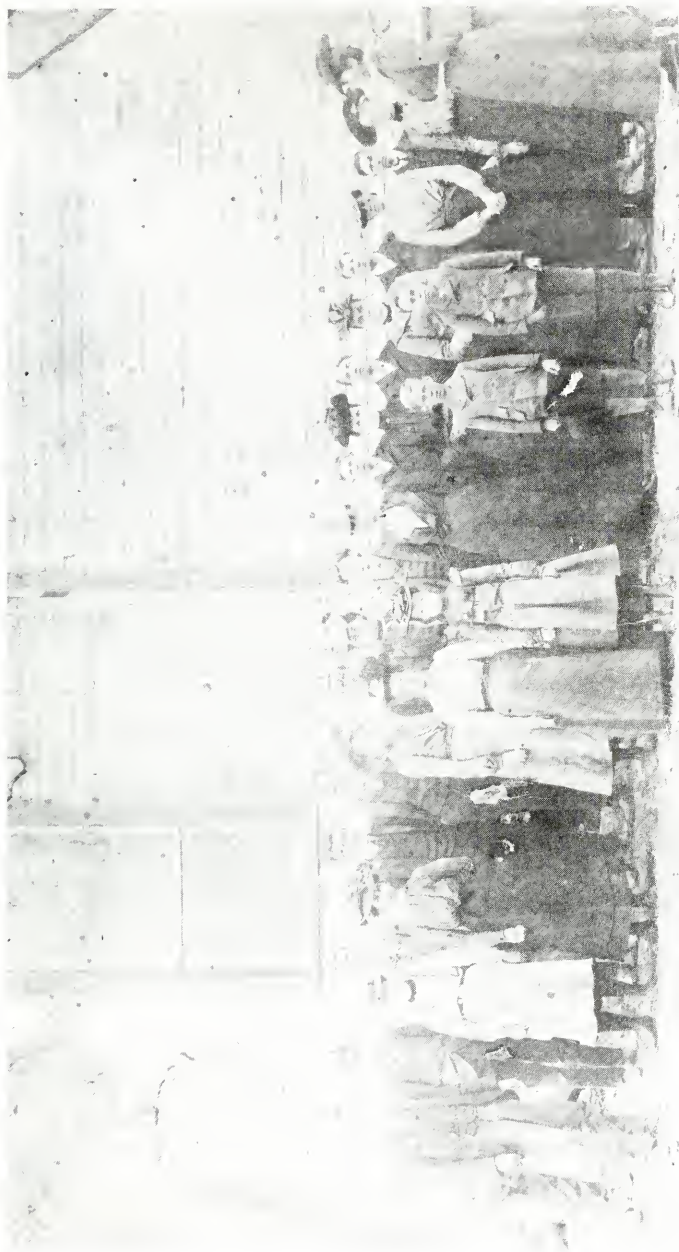
Although little has been said in the minutes about the construction of the third new church house, in May, 1891, the record shows that "the new church house is complete." Prior to this time, the old building had been torn down and the regular meetings of the church were held at some designated place in Henrietta. This third church house is the same building which is used today in 1985. The porch, educational unit, and bell tower were added later.

It was also recorded in the minutes that at the time of completion, there was a debt of \$188.00 remaining on the new building.

A committee was selected "to superintend seating and painting of the new structure." The actual dedication of the new church was not held until three years later in February, 1894. The dedication sermon was preached by C. Durham, and he was paid \$10.60 for his services. Soon after the dedication of the new building, the church had its land posted.

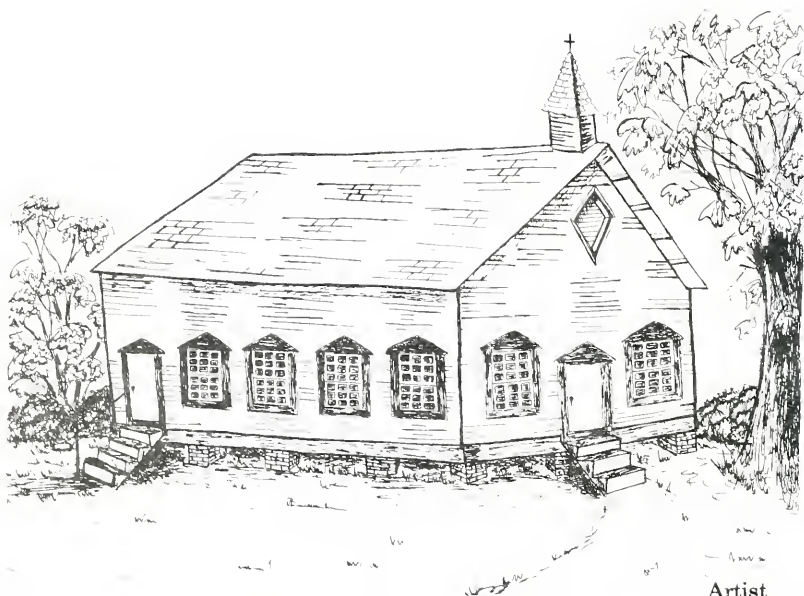
The first reference to the Southern Baptist Convention was in 1891 when the church voted to "help defray the expense of a delegate" and raised \$3.75. A year later the church raised \$2.05 to "aid a delegate to go to the Southern Baptist Convention."

On February 17, 1891, Mr. T. B. Lovelace and wife conveyed to the High Shoal Baptist Church a tract of land containing approximately 2 3/4



### SINGING SCHOOL

FRONT ROW (L to R) Pashie Byers, Pearl Padgett, Buie Jolley, Carl Jolley, Bess Wall. SECOND ROW (L to R) Professor Will Blanton, Olan Pdgett, Unknown, Unknown, Unknown, Unknown, Sulfonia, Moore, Daisy Gillispie. THIRD ROW (L to R) Unknown, Ross Wall, Unknown, Harris, Bronner Robison, George Jolley, J. V. McGinnis, Hard Wall, Jimmy Robinson, Unknown, Fulmer Jolley.



Artist  
Linda Harrison

Third Church Building

acres. (This was the second deed of land acquired by the church.)

Evidently there was a problem with factory people in the community burying on church land; therefore, a committee was organized to look into the matter. In September, 1891, a recommendation came from this committee that "factory people do not bury on church land outside of members and relatives unless they buy some land."

A few months later the church changed this policy and "made arrangements for the Henrietta people to bury on the church grounds" by using 9/16 of an acre on the west side of the graveyard for this purpose.

In December, 1892, this same committee reported that another 2 3/4 acres of land had been conveyed to the church by T. B. Lovelace and wife. This lot was purchased and paid for by the Henrietta Mills for burial purposes of the white

citizens of Henrietta who were employed by this company.<sup>30</sup> (This was the third deed of land acquired by the church.) In 1899, rock posts were put up at both the church and the Henrietta graveyards.

Items of interest bought by the church during the 1890's were a new bucket and dipper, lamps and oil, a new stove, and tools for digging graves. "Thomas Harris was named to take charge of the tools and look after the digging of graves and receive pay for his services."

One custom which became quite common a few years later was the participation of community people in the grave digging. The church bell would toll throughout the community informing neighbors and friends of the time of a funeral. They would in turn know to come early enough before the funeral to assist in the digging of the grave. This custom extended on into the 1920's and the 1930's.


In 1890, High Shoal Baptist Church left the King's Mountain Association to join with other local churches in becoming a charter member of the newly formed Sandy Run Association. The church has remained a member of this association from that time until the present.


Mission support was becoming a strong part of church life in the 1890's. One month \$4.16 was contributed to home missions. At other times, \$2.26 was received for state missions and \$3.85 was simply designated "for the support of the Gospel." Much interest was shown in supporting Brother G. P. Bostic, who was a missionary in China. The church voted to endorse the Herring Plan of sending money to Brother Bostic. J. M. Goode was appointed by the church to correspond with Brother Bostic. Occasionally, the minutes read that "an offering was taken for a brother on a foreign field."


In 1899, it was recorded in the Sandy Run Associational Minutes that \$9.27 was raised for missions by the Woman's Missionary Society. This was the first mention of Woman's Missionary work at High Shoal Baptist Church.

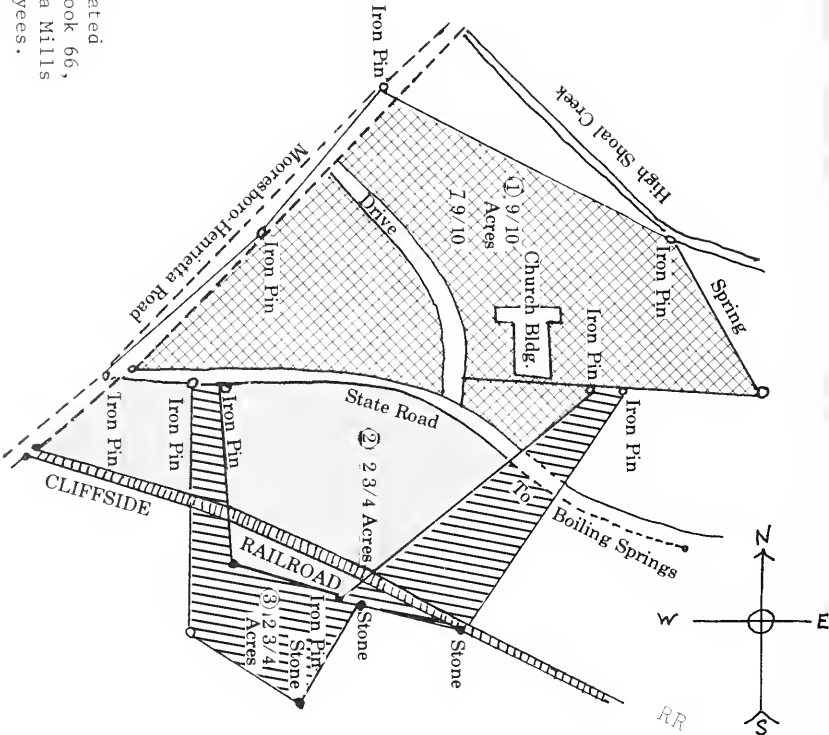


MAP OF LANDS OWNED BY  
HIGH SHOAL BAPTIST CHURCH  
HENRIETTA, NORTH CAROLINA  
LOTS 1, 2, and 3

LOT 1:   
Original tract  
of land conveyed  
by Joseph Roach.  
Recorded Book 53,  
Page 328. (With  
additions or reductions.)

LOT 2:   
Second tract of land  
conveyed by T. B. Lovelace  
and wife. Deed dated  
February 17, 1891. Recorded in  
Book 64, Page 131.

LOT 3:   
Third tract of land conveyed by  
T. B. Lovelace and wife. Deed dated  
October 29, 1892. Recorded in Book 66,  
Page 294. Purchased by Henrietta Mills  
for Burial purposes of its employees.





In addition to missions, church money was spent in various ways during the 1890's. The sexton was paid \$10.00 per year for his services. Two dollars were spent for wine to use during the Lord's Supper. A contribution of \$7.87 was raised to clean off the graveyard and \$5.50 was received to help a man whose family was sick. A collection amounting to \$2.08 was given to the Baptist orphanage, and in 1897 the Sunday School carpeted the aisle of the church at a cost of \$18.80. Finally, in 1899 the pastor's salary was increased to \$100.00 per year or approximately \$8.40 a month.

Church discipline was still being enforced in the lives of High Shoal Baptist Church members during the 1890's. In 1895 a total of ten persons were brought before the church and charged with "intoxication," "getting goats under false pretense," "non-attendance," "not providing for one's family," "profane language," "bastardy," "adultery," and "having a fight." Many were upset over the report that some men were selling liquor on the church land and a committee was appointed to prosecute at the expense of the church. A woman was excluded "for joining the Methodist church" and one man "reported himself for intoxication and using profane language and requested the church to withdraw fellowship from him." The church did just that!

Several years later, in the late 1890's, there was a tendency to be more lenient with erring members. Persons were forgiven for: "going to law with a brother," "not paying a just note," "having difficulty with another man," "intoxication," "violating the church rules by playing or myrth," and "leaving one's wife."

In June, 1898, representatives from Cane Creek, High Shoal, Henrietta, Caroleen, Floyd's Creek, Mount Pleasant, Bethel, Concord, Forest City, and Sandy Run Churches met at Cane Creek Church and ordained into the Gospel Ministry James Gillispie of High Shoal and J. M. Goode of Cane Creek.



HIGH SHOAL CHURCH  
(Date Unknown)

In July of that same year High Shoal Baptist Church baptized 36 persons following a protracted meeting.

An important event occurred in the community around the mid 1890's. It was then that Mr. Raleigh R. Haynes "built a big store at the corner" in Henrietta. This store still stands in 1985 and houses three different businesses.

Rev. T. B. Bright and Rev. A. C. Irvin served as pastors of High Shoal Baptist Church from 1890 until the early 1900's. Rev. Bright served for only two years but Rev. Irvin had one of the three longest consecutive pastorates at High Shoal Baptist Church, approximately thirteen years. The two other longer pastorates were: Rev. D. G. Washburn, 18 years, Rev. W. F. McGinnis, 23 years.

Rev. Irvin had baptized both of these two later pastors. Rev. Washburn was baptized at the Double Springs Church while Rev. Irvin was serving there and Rev. McGinnis was baptized at the Beaver Dam Church while Rev. Irvin was pastor there.

In 1900, High Shoal Baptist Church served as the host church for the annual meeting of the Sandy Run Association. Rev. J. M. Goode brought a message based on Mark 9:49. On two later occasions High Shoal Baptist Church also served as host for the associational meeting - one was in 1924 and the other in 1946.<sup>31</sup>

The first record of a Memorial Day Service held at High Shoal Baptist Church was on the fourth Sunday in May, 1902. Pastor A. C. Irvin preached the sermon and "Brother Jourdan made an interesting talk." A collection of \$7.37 was taken for cleaning off the graveyard. Seven years later, in 1909, there were four speakers at the Memorial Day Service, and it was recorded that the graves were decorated.

In 1902 High Shoal Baptist Church was beginning its seventy-first year as an organized church. It was called upon quite often to help its sister churches in special functions. On April 26, 1903, the eldership and deacons of High Shoal Baptist Church assisted in organizing the Cliffside Baptist Church. They also gave assistance to Floyd's Creek Church in ordaining

J. R. Matheny (1912). High Shoal Baptist Church ordained her own W. E. Goode (1905) and then assisted the young Cliffside church in ordaining Zeno Wall (1908) and Willie Tate (1912).



Rev. A. C. Irvin  
Pastor 1892-1905

The church expenditures in the early 1900's reflect a concern for needs within the church and beyond. \$4.17 was contributed "to help Brother Spilman in Sunday School work." The Sandy Run Association requested the church raise money for a schoolhouse, but no action or amount was recorded concerning the matter. The sexton's salary was increased to \$20.00 per year and the church pledged \$30.00 to Foreign Missions. In March, 1908, a special offering of \$39.86 was given to Zeno Wall to help with his studies at Boiling Springs High School. In later years, Rev. Wall

preached several revival services for the High Shoal Baptist Church congregation.

In June 13, 1905, the trustees of High Shoal Baptist Church deeded 1 1/12 acres of land to the Cliffside Railroad Company for right-of-way purposes. Later, the railroad right-of-way was cleared off and the timber was sold.

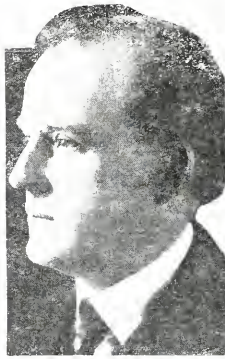
The church minutes state that due to a big snow there was no conference or preaching on the the Saturday before the fourth Lord's Day in January, 1906.

In 1907, the church received a request to give finacial assistance to the newly organized Boiling Springs High School. The congregation voted to raise and contribute \$250.00 in January, 1908 and \$250.00 in January, 1909. In addition to the previous amount, High Shoal Baptist Church also agreed to pay a \$700.00 debt for the Boiling Springs High School in November, 1908.

In August, 1906, the church called J. M. Hamrick to be the pastor "indefinitely." Prior to this time each pastor had been extended "an annual call." Rev. Hamrick served the church for three years. He resigned in December, 1909, "to take charge of Boiling Springs High School." Rev. J. M. Goode acted as pastoral supply during most of 1910. In January, 1911, C. T. Tew accepted the call to High Shoal Baptist Church. He served here for a period of one year and three months. During that time there was sadness in Rev. Tew's personal life due to the death of his child. (The child is buried in the High Shoal Baptist Church Cemetery.)

Around 1910, the church was busily involved in its own personal upkeep and improvements. Ground was cleaned off for burial in the cemetery and poplar timber was disposed of. "One man was allowed to have some blown down timber for \$1.00." The roof was repaired and a new Sunday School room was built with brick pillars under it in preparation for a future basement. While the previous work was being done, members took advantage of their time together to enjoy a Sunday School picnic.

During this time the church also agreed to use the envelope system for giving and to canvas



Rev. C. T. Tew  
Pastor 1911-1912

the members of the church.

In January, 1912, the church discipline committee charged seven persons with "dancing." The deacons were requested to meet with the parties involved. In other business, the church also agreed to read its rules every quarter.

For reasons not given, the Sunday School Superintendent, Clerk, Treasurer, and Music Director resigned their positions in September of this same year.

After the resignation of C. T. Tew, High Shoal Baptist Church used J. R. Matheny to supply for several months.

In August, 1912, Rev. D. G. Washburn preached a revival at High Shoal Baptist Church. The church then called him to be pastor and he responded affirmatively. A facsimile of his letter of acceptance is printed herewith. . .

In January, 1913, Rev. Washburn began a long and fruitful ministry of eighteen years at High Shoal Baptist Church. One characteristic of Rev. Washburn which is remembered by many is that he could be heard preaching "as far away as the oil

tanks." On some occasions he came to church by horse or horse and buggy and carried his own portable hitching post with him. At other times he would ride the train to Henrietta Station (located today at Honeycutt's Grocery near Ellenboro) and would either be met by some church member on horseback or in a buggy, or he would walk the 3 1/2 miles to High Shoal Baptist Church on foot.

For part of Rev. Washburn's pastorate, preaching services were held only one weekend a month at High Shoal Baptist Church. After arriving in the community on Saturday for the monthly conference and preaching service, Rev. Washburn would randomly select a family or families where he would spend the night and take meals until after the preaching service on Sunday. He would then leave the community and return to his home near Lattimore, NC. Many of today's older members fondly remember these special times of fellowship with Rev. Washburn in their homes.

In 1913, the leaders of High Shoal Baptist Church assisted in the organization of Trinity Baptist Church. The following year the church helped Trinity ordain J. H. Weathers.

In 1914, a practice was begun of reading out the "names of all male members of the church and the amounts paid for the support of the pastor." A similar practice was carried out in 1917 when the treasurer reported the names of those who had not paid anything toward the expenses of the church and these names were turned over to the Board of Deacons and were reported to the church at a later date.

Continuing with money matters, it was recorded that \$503.75 was raised in 1916. In 1917, the total budgeted amount for the entire year was \$657.65.

During the years 1910-1920, High Shoal Baptist Church continued to be very supportive of Boiling Springs High School. On several occasions collections in the amounts of \$6.00, \$5.33, etc. were taken "to help pay the board of the young preachers at Boiling Springs." The church also contributed \$10.00 for the painting of the



Shelby N. B. Runkle Jr.  
Sept 10<sup>th</sup> 1912  
Dear Mrs. W. Padgett.

Your letter came while I was away in a meeting at Union-My wife. What a good card stating that I should answer you when I returned.

I have considered your call to become your pastor carefully and prayerfully and I feel that your

call was under the guidance of the Holy Spirit, and I have considered the field and work in the name of our Master, and I am impressed to accept your call and take charge of the work the first of next year.

It has been hard for me to give up my pleasant home church, but I feel that I have been led by the Holy Spirit to do so. I will be on board the fourth Sunday in January and Saturday before.

Yours in the service.

D. G. Washburn

ACCEPTANCE LETTER OF REV. D. G. WASHBURN



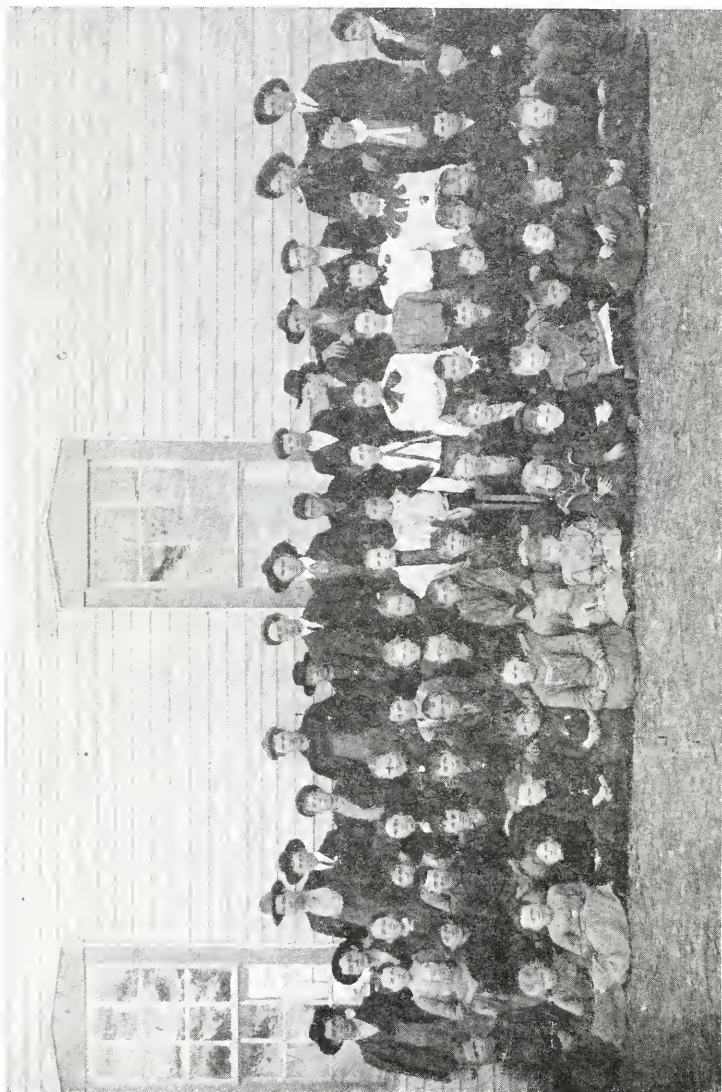


Rev. D. G. Washburn  
Pastor 1913-1931

schoolhouse and \$5.00 for insuring the school building. For two years a particular student was chosen and \$10.00 was raised yearly for his expenses at the school. Moreover, High Shoal Baptist Church also participated in several fund drives for Christian education, a part of which was designated for Boiling Springs High School. Through one of these drives, the church contributed \$2,038.00 to Christian education in February, 1919.

Several present church members have vivid memories of being part of High Shoal Baptist Church's active Sunbeam Band within the years 1915 to 1920. Mrs. Leona Wall was the leader of the group.

During this time not as much was being said about church discipline. A man "accused himself



CHILDREN AND YOUTH OF HIGH SHOAL CHURCH  
Early 1900"s

of fornication" and the church agreed to bear with him. A woman was excluded from membership for "denying the Baptist faith."

The Memorial Day service was becoming, as it is today, a highlight of the church year. In 1917, the Memorial Day Address was delivered by Lawyer Peyton McSwain, and "taken altogether it was one of the best Memorial Days we have ever had." In 1918, several outstanding community leaders were featured on the program. County Superintendent Hill, Judge M. H. Justice, and G. B. Pruett all gave speeches and a Dr. White of Shelby preached the Memorial Day Sermon.

Another church improvement program was launched in 1918 when the following projects were carried out: a heater was purchased; twenty-four new song books were bought; the church seats were paired; a bell tower was built; and a self-supporting roof was installed in the sanctuary. A few years earlier, a new organ had been purchased for \$90.00. The old organ was sold at an auction for \$8.75.

In March, 1920, major repairs were made inside the church building at a cost of \$3,250.00 and a committee was also named to investigate the possibility of a lighting system.

Another important event during this time which affected the church a great deal was the calling of Rev. Washburn "to preach twice a month or for half time" rather than the once a month which had been customary in the past. More pastoral leadership would open the door for new growth and new opportunities of service. God's people at High Shoal Baptist Church were moving forward.



HIGH SHOAL CHURCH FAMILY  
Early 1900's

## Chapter 6

### COMING OF AGE (1920-1952)

Following World War I, High Shoal Baptist Church had a period of growth, both in spirit and in number. Improvements were made on the church building, on the church grounds, and in the methods and organization of the church work.

In 1923 and 1924, the congregation gave support to making repairs and improvements. The church was painted; 2 1/2 cords of wood were cut and sold for \$7.50; the church yard was cleaned; and new Sunday School rooms were added at the rear of the church building. It was unanimously approved to reseal the church at that time. The pews which are still in use today were first placed in the church during this remodeling period in 1924.

Prior to these improvements, the High Shoal Baptist Church Sanctuary was described as one large room, with three rows of seats. There was a potbellied stove on either side of the room at the end of the middle row of seats. Hanging kerosene reflector lamps were used for lighting, and a clock was located on the right side of the room near the chimney. After entering the building from the main entrance, the men sat on the left side of the sanctuary and the women and children sat on the right. Some members entered the Sanctuary from the doors on either side of the pulpit, particularly from the door on the right. Horses were hitched in an area outside this door; therefore, it was used quite frequently.

After the new classrooms were added behind the pulpit area in 1924, curtains were used to divide the rooms and make more space for study. A balcony was also built at the opposite end of the Sanctuary near the front entrance, but the exact date of its installation is not known. It is thought to have been built at the same time as the new classrooms.

It was a common practice during the 1920's to have a bucket and dipper placed in the church



vestibule. Water was obtained from the spring below the church and was brought up prior to services.

High Shoal Baptist Church, during the 1920's, was a vibrant and growing body, strong and influential--a real "lighthouse" in the lives of those who worshipped there. People were sincere in their beliefs and in their dedication to God's house and His work.

During the twenties, the High Shoal Baptist Church Choir was known far and wide for its "exceptional" singing talent. One member said, "people would come from everywhere to hear the High Shoal choir sing."

Special musical programs, called "Singings," were often held on Sunday evenings in the Sanctuary. Individuals and groups would perform often to a full house. Singings were popular with young and old alike. Mr. Jimmy Robinson was the "Choister" during this time.

In 1925, a new heating plant was installed in church. Warm air was run through large pipes to the auditorium, but the recently built classrooms of the church were not included in the layout of the new heating system.

It was during this time that the first locks were put on the church doors.

These physical improvements bring up the consideration of financial matters. The church had pledge cards printed for the purpose of finding what amount each individual member would pay yearly to finance the church programs. Also, a record was begun showing how much each member actually gave for local expenses and building and yard improvements. Gifts ranged from five cents to \$348.61. Fifty-eight persons gave less than \$1.00 each. Sixty-eight persons gave \$10.00 or more during a twelve month period. The sexton's pay was increased to \$15.00 per quarter and a copy of rules was drawn up for the sexton.

On the theory that God would not allow His house to burn down, the church had never carried fire and storm insurance. By 1925 church fires in other communities convinced some of the leaders to

take out a \$6,000.00 insurance policy on the facilities.

One of the most outstanding events of the 1920's was the establishment of a graded Sunday School. Mr. Walter Hicks, Sunday School Superintendent, led in this project. In 1925 three state workers came and assisted the church in taking a religious census. Results showed a total of 530 prospects for the Sunday School. Only 215 of these were church members. After participating in a study course for the different age levels, church leaders proceeded to divide the Sunday School into seven different age groups, ranging from Adult through Cradle Roll. The average attendance in Sunday School in 1925 was 192.

Mission support contributions for this same year were as follows: Thomasville Orphanage, \$102.18; Near East Relief, \$28.38; Walters Durham, \$76.65; and T. D. Rollins, \$12.00.

A Bible Reading Campaign was also held in 1925. The results of this project showed 95,000 chapters being read by the church membership within a twelve month period. A total of eighty persons read the entire Bible.

Woman's Missionary Society was also active in the 1920's. One group was recorded with a membership of twelve and by 1930 that membership had grown to twenty-one. The total yearly contribution to missions and benevolences from this organization was \$38.80 in 1927.

High Shoal Baptist Church assisted Race Path Church in ordaining Charlie Gillespie into the ministry. Little else was said in the church minutes about ordinations during the early and middle 1920's.

By the year 1925, many churches were either dropping or getting lax about church discipline but not so at High Shoal Baptist Church. A copy of the church covenant was printed and sent to each member. In 1926, the church withdrew fellowship from one man for being separated from his wife and for getting drunk. It was also recorded that the church agreed to bear with a sister for an offense not stated in the records.

Although the church remained firm in requiring members to obey its rules of conduct, some persons were now beginning to fight back.

One accused man spoke for himself saying, "I have just got to say that somebody has lied against me, and if anybody knows anything against me, I want them to prove it. I feel that there is a grudge against me, and I want to know why you want to 'church' me when others are guilty of things just as bad."

Following this statement there was a free discussion of the situation. Then, the accused said, "I can feel all right and can enjoy fellowship with all these brethren if they will acknowledge that they make mistakes as well as myself."

The church clerk wrote this statement, "This was done in a fine spirit and enjoyed by all."

Another disciplinary rule was passed at this time stating that ". . . if a member failed to attend church and failed to contribute to the church programs for a period of one year, he automatically excluded himself."

One important part of today's church program had its beginnings in April, 1926. It was at that time that the church accepted the recommendation of the deacons to have prayer meeting services every Wednesday night. During the mid-twenties the church was still holding its monthly business meetings on Saturdays before the fourth Lord's Day. Attendance was not as large as had been in years past. Church conference continued to be held on Saturday until 1938.

An exciting physical improvement made in the church during 1926 was the securing of electric power. Mr. Charlie Haynes, founder of the Haynes Mill in Avondale and outstanding community leader, agreed to run an electric line from Avondale out to the church. In April, 1926 it was reported that High Shoal Baptist Church paid out \$29.40 for light fixtures.

In July, 1927, after a very spiritual protracted meeting, twenty-seven people joined the church by experience and were candidates for baptism.



For many years most of the baptisms for High Shoal Baptist Church were held at the big rock near the Sid Wall homeplace. The men of the church would gather on Saturday afternoon before the baptizing, fill up bags of sand, and "pond up" the creek deep enough for the next day's service. Many older church members recall that ladies who were to be baptized would pin their white dresses to their petticoats to prevent them from rising in the water during baptism.

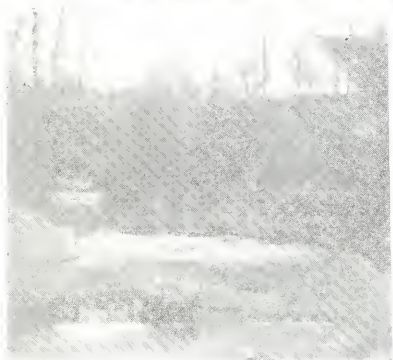
Just as the baptismal services of those days differed from the practices today, so did the methods of observing the Lord's Supper. Instead of individual communion glasses, only one goblet was used for all participating in the service. This goblet would be passed from member to member. The bread used in the communion service was usually a homemade loaf from which each person would break an individual piece. The Lord's Supper was observed quarterly at that time.

The church records in 1927 contain a list of donations made toward the purchase of an automobile for the beloved pastor, D. G. Washburn. It is not known if the automobile was actually purchased.

In the late 1920's a new church organ was acquired, and songbooks were bought for the Baptist Young People's Union. ("BYPU" as it was most often called.)

The church gave much support to young people during this time. A special Children's Day was arranged one Sunday (probably much like "Youth Day" in 1985), and also a particular room was prepared in the church basement as a meeting place for the Intermediate Department of the Sunday School. The church further showed its support for youth by voting to pay the tuition of one young ministerial student at Boiling Springs Junior college (formerly Boiling Springs High School).

Methods of church organization were changing somewhat during the late 1920's. The church began to pay salaries each month instead of quarterly. Consideration was given to the rotation of deacons, and a new budget system was approved.



Pictures of Sid Wall  
homeplace and nearby creek  
where many baptismal  
services for High Shoal  
Baptist Church were held.



Outdoor baptismal service conducted by Rev. Zeno  
Wall, son of Sid and Jane Wall. (Exact location  
is unknown.)

For several months there had been some controversy over the new songbooks which had been purchased. In June, 1929, the church voted 72 to 24 to rescind the books. One month later the music director resigned. This experience hurt the church and High Shoal lost members due to this conflict.

The big event for High Shoal Baptist Church in 1931 was the celebration of its 100th anniversary as an organized Baptist church. The special observance was held on Monday, July 27, 1931, exactly 100 years to the day from the church's organization. The order of service on that day is included on the next page.

On this occasion Mr. Walter L. Hicks shared the history which he had compiled which dealt with High Shoal Baptist Church's first 100 years. At the conclusion of this history Mr. Hicks said:

While we have made our mistakes and have had our troubles in trying to follow the Lord for this past 100 years, we are yet pleased, in a small degree, that we have grown from the small log church building of seventeen (later thought to be eighteen) to the present equipped ten room building with a listed membership of around 225. (We now have) a well organized Sunday School with trained teachers; four BYPU organizations with a sufficient number of enthusiastic leaders doing a fine work in training young people; and a WMS doing a creditable work in their field.<sup>32</sup>

On November 22, 1931, a budget was adopted for the coming year. It read as follows:

Budget - 1932  
Yearly Basis

\$300.00 - Pastor's Salary (approximately \$5.77  
per week)  
\$100.00 - Sexton's Salary  
\$50.00 - Incidentals and fuel  
\$10.00 - Graveyard  
\$150.00 - Gifts to the Cooperative Program  
(one-half was given to Boiling Springs  
Junior College.)

# Centenary Celebration High Shoal Baptist Church

July 27th  
1831

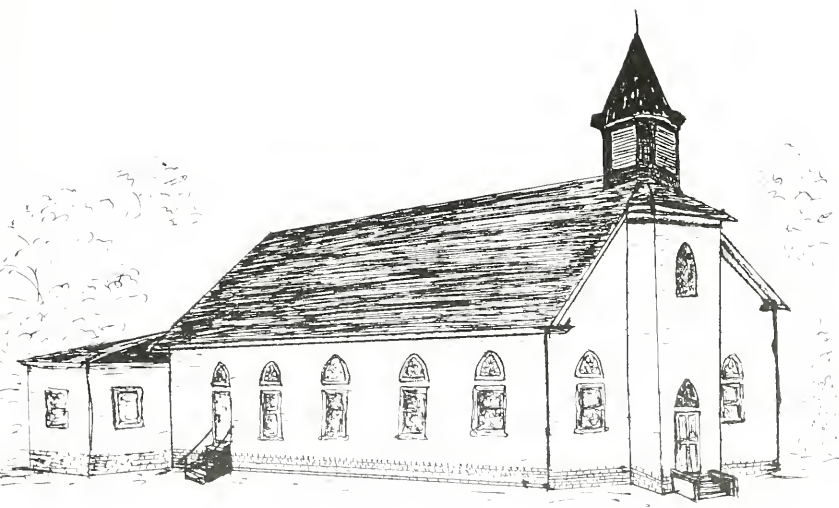
July 27th  
1931



**MONDAY, JULY 27, 1931**

- 9:30 A. M.—Song Service.
- 9:50 A. M.—Scripture Reading and Prayer.....Rev. J. M. Goode.
- 10:00 A. M.—Address of Welcome and Recognition; Pastor, Rev. D. G. Washburn.
- 10:15 A. M.—Response. Rev. C. C. Matheny, Moderator, Sandy Run Baptist Association.
- 10:30 A. M.—Special Music.....Mr. and Mrs. A. M. Hicks.
- 10:45 A. M.—History of Church.....W. L. Hicks
- 11:00 A. M.—Old Time Christian Harmony Hymns.....By Old People
- 11:15 A. M.—Centennial Sermon.....Dr. Zeno Wall
- 12:15 P. M.—Song.....“Faith of Our Fathers”
- 12:30 P. M.—Dinner on Ground.
- 1:30 P. M.—Song Service and Prayer.
- 1:45 P. M.—“My Early Conception of High Shoal Church”—Z. O. Jenkins
- 2:00 P. M.—“Early Occurrences in High Shoal Church.” G. B. Pruett, Clerk, Sandy Run Baptist Association.
- 2:15 P. M.—Songs.....Mark and A. C. Lovelace
- 2:30 P. M.—Address—“Church Efficiency”.....R. E. Price
- 2:45 P. M.—Various.

Actual Bulletin Used at the  
100th Anniversary Celebration



High Shoal Baptist Church  
July 27, 1931  
100th Anniversary

Artist  
Julie Duncan

In December, 1931, Rev. D. G. Washburn resigned as pastor.

During the later 1930's, High Shoal Baptist Church called several ministers who served for fairly brief periods of time. Rev. D. F. Putnam came to High Shoal Baptist Church in January, 1932, and stayed approximately two years. While serving there, Rev. Putnam became quite ill and was unable to preach. Rev. C. C. Crow, in addition to several other ministers, supplied on different occasions for Rev. Putnam.

Rev. M. D. Blanton pastored the church for approximately 1 1/2 years; he then resigned to continue his education at the Southwestern Seminary in Louisville, Kentucky. Rev. T. H. Parris, Rev. H. L. Phillips, and Rev. Lee Roy Pitts led the church in this order until July, 1941. Each of their pastorates covered a time period of approximately two years.



Rev. D. F. Putnam  
Pastor 1932-1934



Rev. M. D. Blanton  
Pastor 1934-1935



Beginning in the 1930's, an "s" began appearing with regularity on the word "shoal" in the recorded minutes of the church. It is not understood why this change took place. There was no record of any business meeting in which the name of the church was changed from High Shoal to High Shoals.

A program from the Memorial Day Service, held in 1935, follows on the next page. This program gives an idea of the format used at Memorial Services during this time.

In 1936, the church decided to divide members into four categories: resident, nonresident, active, and inactive. A letter was sent to all inactive resident members encouraging them to become active in attendance and in financial support. Another letter requested the nonresident inactive members to attend church as often as possible and contribute money according to their ability. The letter said, "Anybody can make a small offering. It may be the widow's mite, but the Lord rewards according to the sacrifice and the spirit of the giver."

In 1936, a budget of \$24.00 per week was adopted. At this time the pastor's salary was raised to \$10.00 per week. Also, a donation of \$20.00 was made to Pastor T. H. Parris to help pay his expenses while attending the Southern Baptist Convention in New Orleans, Louisiana.

The minutes state that repairs were made to keep water out of the basement of the church. This was a minor problem which has continued to plague the church for many years, even until the 1980's.

Still another improvement was made in 1937 when the roof was covered at a cost of \$400.00.

In 1937, Duke Power requested a right-of-way across church property. At this time the church realized it had no trustees to act in its behalf. J. V. McGinnis, J. R. Goforth, and W. P. Carpenter were elected to serve in this capacity.

In 1938, the time for preaching services was changed to the first and second Sunday nights and the third and fourth Sunday mornings in each month. Another important change was that church

# MEMORIAL DAY PROGRAM

May 26, 1935

10:00 Sunday School . . . . .The Meaning  
of The Lord's Supper.

10:45 Closing Exercise

11:00 Special Music. . . . . Choir

## PREACHING SERVICE

Scripture

Reading . . .Exodus 18: 1-15 . . . . . Pastor.

Offertory . . . . .

Special Music . . . . . Mr. & Mrs.  
A. M. Hicks

Sermon . . .Family Gatherings . . . . .Pastor,  
Rev. M. D. Blanton

Closing Hymn . . . . .

12:00 NOON HOUR

1:30 Song Service: Music by the following:

Hopper Twins, Camp's Creek Baptist Church.  
Cliffside Choir, Cliffside Baptist Church.  
The Dover Quartette, Dover Baptist Church,  
Shelby, North Carolina.  
Mr. & Mrs. A. M. Hicks, Pritchard Memorial  
Baptist Church, Charlotte, N. C.  
Robinson Girls, Cliffside Baptist Church.

Other Singers have been invited. In case they  
should come we shall be glad to arrange a place on  
the program for them.



conference would be held on Wednesday night before each fourth Sunday.

The singing schools mentioned earlier were popular and fairly common in the 1930's. Mr. Charlie Greene led a ten-day school in 1938 and Mr. Carl Jordan led another singing school sometime before 1940.

In 1938, the pastor, Rev. H. L. Phillips and several church members participated in a 45 minute radio program from WSPA in Spartanburg, SC. The following order of service is taken from the January 30th program:

Radio Program for January 30, 1938  
2:00 to 2:45

Opening Song: "Ready"

Talk on Theme: "Each Disciple His Witness" . .  
Rev. Prince

Song: "Ready" (Last Verse)

Introduction of Program: Mr. John Moore

Special Song: "Our Best". . . . Miss Martha and  
Kathleen Phillips

Prayer: Rev. H. L. Phillips

1st Discussion: "A Vital Experience". . . . Mr.  
Melvin Flynn

Poem: "The World's Bible". . . . . Miss  
Margaret Burgess

Special Song: "The Lord is My Shepherd". . Miss  
Florence Blanton

2nd Discussion: "Oral Declaration". . . . Miss  
Mary Burgess

Special Song: "I Heard the Voice of  
Jesus Say". . . . . Miss Willina Costner and  
Miss Margaret Matheny

3rd Discussion: "Personal Demonstration". . . Mr.  
R. K. Ledbetter

4th Discussion: "What It Takes To Be A Soul  
Winner". . . . . Rev. H. L. Phillips

Closing Prayer: Mr. Leburn Carpenter

After the resignation of Rev. H. L. Phillips in November, 1938, the church decided to use ministerial students from Boiling Springs Junior College to supply the pulpit. It was also agreed

to have only day services for two Sundays in each month during this supply period.

Beginning in 1939, the church decided to designate the first and third Sunday evenings and the second and fourth Sunday mornings of each month as the time for regular preaching services. This would leave the other Sundays and Sunday nights open for Rev. Pitts to pastor another church in the area if there should be a call.

Up until this time, all previous pastors had served several other churches in addition to their High Shoal Baptist Church pastorate. This gave them greater experience and the opportunity to earn more income.



Rev. Lee Roy Pitts  
Pastor 1939-1941

In the early 1940's, approximately twenty people came from the Henrietta Baptist Church to join the fellowship at High Shoal Baptist Church. This group remained there until September, 1940, when twenty-four members were granted letters of dismissal to organize a new church. This new church is today known as the Temple Baptist Church in Henrietta, NC.

Church minutes were almost nonexistent in the years 1940 through 1944. These were the uncertain years of World War II and all areas of life, even

church life, were affected by the events and concerns of the war.

One custom which was mentioned by those who remember the 1940's was the annual "Work Day," which was held at High Shoal Baptist Church to prepare for Memorial Sunday. On this day (or days), all ages would come together and help clean and prepare the church for the visitors who would be arriving on Memorial Day. Through the years this annual church cleaning has become a tradition which continues as an important part of Memorial Day preparation.

Those who were in their teens during the 1940's vividly remember the BTU socials and the budding Sunday evening romances. Some who were children during those years have shared unpleasant memories of their parent's carrying a hickory limb and saying, "Come with me." These experiences, of course, are typical in the life of the church, regardless of the time period.

Rev. E. P. White accepted the pastorate of High Shoal Baptist Church in 1942. He served for two years, and in August, 1944, Rev. W. F. McGinnis was elected to serve with Rev. White as Assistant Pastor. Rev. White had suffered a head injury, and because of his health, he resigned at the end of 1944.

Prior to being elected as Assistant Pastor, Rev. McGinnis and Mrs. McGinnis were both actively involved in the church. Rev. McGinnis had served as Sunday School Superintendent and Mrs. McGinnis had also served as Superintendent of the Junior Department.

Having seen in the lives of Fletcher and Vera McGinnis a depth of commitment, a love for God and His Church, and a strong willingness to serve, High Shoal Baptist Church extended to them a call into full-time ministry. January 1945, marked the beginning of a long and fruitful pastorate for Rev. and Mrs. W. F. McGinnis.



Rev. W. F. McGinnis  
Pastor 1945-1968

In 1946, under the leadership of the new pastor, High Shoal Baptist Church began looking and planning for the future. World War II was over and the church, along with the nation, entered an era of progress and improvement.

The Sanctuary at High Shoal Baptist Church was renovated during 1946 and 1947. A new heating system was installed, and new stained glass memorial windows were placed in the Sanctuary. The doors on either side of the pulpit were removed and windows were put in those spaces. The church rejoiced over the addition of the first indoor baptistry pool. Mrs. Mamie J. Lovelace is remembered for financing the new baptistry.

To compliment the remodeling program, the church voted to purchase BROADMAN HYMNALS for \$95.00 per hundred. The old hymnals were given to Gardner-Webb College.

In the late 1940's, the first indoor plumbing was installed. Water was pumped into the church

from a well at the nearby Standard Oil Company Plant. This event was made possible through the efforts of Mr. Grover C. Haynes.

In spite of the added finances of the remodeling, the church still felt led to contribute \$500.00 to the Gardner-Webb College Endowment Fund in 1948.

In the late 1940's, Mr. Fred Cartee was serving as Minister of Music at High Shoal Baptist Church. After a meaningful sermon on talents by Rev. McGinnis, Mr. Cartee surrendered his voice to God, not only to sing but to preach as well. The church licensed Fred Cartee in November, 1949. Three years later High Shoal Baptist Church assisted Dover Baptist Church, near Shelby, NC, in ordaining Fred Cartee to the Gospel Ministry.

In the early years of the fifties, Rev. and Mrs. McGinnis led the church in reorganizing The Brotherhood, in establishing a strong Church Training Program involving different age levels, and in revitalizing the Woman's Missionary Union. Support was given to the youth of the church through the establishment of mission organizations such as GA's and RA's. The records show that both GA's and RA's attended summer camp at Fruitland Baptist Assembly near Hendersonville, NC, in 1953. (In later years, the church has sent youth to South Mountain Baptist Camp near Connelly Springs, NC, and also to Camp Mundo Vista near Asheboro, NC.) An emphasis on Vacation Bible School was also begun at this time.

In 1951, the church considered buying a bus but cancelled the idea and refunded the money which had been collected. Other items of business included purchasing a mimeograph machine and also taking a special offering to add a wing to the Baptist Hospital in Winston-Salem.

Under the leadership of Rev. McGinnis, the church developed a well-defined "Program of Work." This plan of church organization was adopted in 1952.

As the 1951-52 church year concluded, the following figures give enlightenment on the activities of this 120 year old church, which had truly "come of age."

## 1951-52 Enrollment

Total Members - 248  
Resident Members - 156  
Sunday School Members - 146  
Vacation Bible School - 53  
Training Union - 42

## Chapter 7

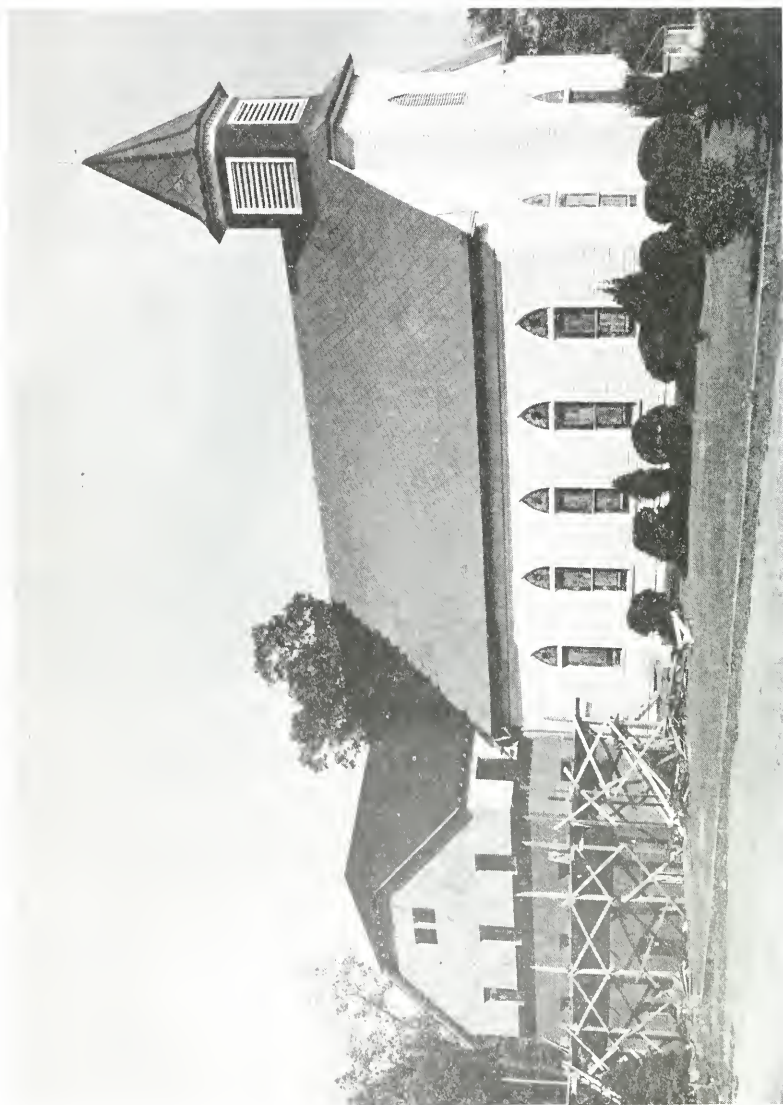
### MINISTERING (1953-1984)

Early in 1953, High Shoal Baptist Church was making plans to build an addition to the educational building at an estimated cost of \$20,000.00. A dining room and kitchen were to be included in the proposed building. Mr. Ad Wall is remembered by many for laying the last three bricks in the new Sunday School plant, which was completed in 1954. A picture made during the actual construction is included on another page.

Not only were changes being made in the physical realm of the church during the early and mid 1950's, but changes and decisions were also being made in the hearts of some of the young adults who attended the church. Dan Silver was one of these who had made a public profession of faith in Jesus Christ at an early age, but now he realized that God had a special plan for his life. In August, 1955, the church licensed Dan to the Gospel ministry.

One year later on August 5, 1956, an ordaining council met at High Shoal Baptist Church for the purpose of examining Dan Silver. W.F. McGinnis, Tom Lawrence, L. W. Cain, and Harold Brown were the ministers on the council. Two other ministers sat in: W. T. Luckadoo and M. D. Blanton. Fifteen deacons were present from Alexander, Walls, Cliffside, Goode's Creek and High Shoal Baptist Churches. The candidate was called upon to give a complete story of his call into the ministry; his concept of the Bible; his belief in missions as taught in the Bible; his conviction about missions as promoted by the denomination; the two ordinances of the church; the second coming of Christ; and his concept of salvation. Following the examination, it was recommended that Dan Silver be ordained.

Rev. M. D. Blanton preached the ordination sermon. Rev. Tom Lawrence gave the charge; Rev. W. F. McGinnis presented the Bible from High Shoal



CONSTRUCTION OF SUNDAY SCHOOL PLANT IN 1954



Baptist Church; and Rev. W. T. Luckadoo led the ordination prayer.

Dan Silver remembers with deep appreciation the many opportunities given him to preach on Sunday evenings during those early years of his ministry. He, along with many other youth down through the years, feels a great debt of gratitude to Pastor McGinnis and High Shoal Baptist Church for the support and encouragement given to him during his youth.

In the summer of 1955, the church approved the following recommendations made by the pastor: (1) The general secretary of the church would assist the treasurer, (2) The roof over the auditorium would be covered on a pay-as-we-go basis, (3) The yard would be sowed in the coming fall and spring, and (4) A fellowship supper would be held once a quarter.

Three other motions were tabled at this time: (1) To brick veneer the auditorium, (2) To build a porch, and (3) To secure a music director.

1956 shows the fruit of some of these recommendations. A new roof was placed on the Sanctuary, and shortly thereafter, a portion of the church lawn was graded and sowed in grass.

Church improvements continued in the late 1950's. A new piano and a filing cabinet were secured, and consideration was given to establishing a nursery during Morning Worship.

In 1958, a religious census was taken; a Training Union Study Course was conducted; and six deacons were elected to serve on the Deacon Board, with two rotating off each year. The new but well-deserved policy of giving the pastor an annual vacation was also approved at this time.

Through the years High Shoal Baptist Church has been supportive of the policies and practices of the Sandy Run Association: In 1958, the church made a \$50.00 contribution toward a parsonage for the Associational Missionary. In 1962, the church voted to pay 2% of all offerings to the Association. (In 1985, 3% of the church income goes to the Association). Additional support was shown when High Shoal Baptist Church voted to give \$350.00 over a three-year period toward the

purchase of an Associational Office Building. This was done in August, 1972.

While leading the High Shoal Baptist Church congregation during the fifties, Rev. McGinnis was also active on the associational level. He served as Association Clerk for a total of five years - 1951 through 1955 and previously for one year in 1948.

In 1959, a Memorial Fund was established with the understanding that the interest earned would be used for the upkeep of the cemetery. Mr. George Padgett, who was church treasurer at the time, was instrumental in starting this fund. The following policy concerning the cemetery was adopted:

The ground across the road in front of the church will be laid off in lots of 20 by 20 feet, spaced 2 feet between each lot for convenience to get around. There will be 8 graves in each lot for church members. Also, the church will lay off lots in other parts of the cemetery when possible, and if convenient, will use the space for graves in the old cemetery first. Beginning as of now (1959), all new graves with foot markers or any kind of enclosure should be level with the ground or not more than 1 inch above the ground so that grass can be mowed at all times. All church members who will cooperate with the recommendation are to contribute a minimum of \$10.00. All nonmembers contribute a minimum of \$15.00 for each burial on either side of the road, except in front of the church where the lots are lined up. Those in front of the church will be \$20.00 for each burial. All money collected is to be used for the expense and upkeep of the cemetery.

Copies of the above rules were to be printed and distributed. No one was to dig a grave or make any change until after approval by the Grounds Committee. All persons with loved ones

buried in the cemetery were invited to contribute to the "High Shoal Memorial Fund" with the money to be invested for perpetual care of the cemetery.

The present history book is written with this same purpose in mind. All profit from the sale of this book will be invested in the Perpetual Fund for the sole purpose of care and upkeep of the cemetery.



Cemetery

In April, 1960, the church began paying a music director \$10.00 per week. Mrs. Florence Scruggs was called to serve in this capacity. Mrs. Scruggs led in the music ministry of the church until December, 1966 - a total of approximately 6 1/2 years.

A small library was begun in the early 1960's. People were encouraged to donate books to the library and a policy of a penny per day for overdue books was established.

It is interesting to note that the office of "librarian" was seen occasionally in the church records during the 1920's and 1940's. Also, back in 1901 it was recorded in the Associational Minutes that High Shoal Baptist Church had 36 volumes in its library. If such an earlier church library existed, it was evidently disbanded and

forgotten because none of its books and materials were retained.

Continuing on into the 1960's, a new lawn mower and a typewriter were purchased and an outside light was installed. An area was marked for parallel parking on the right side of the church. A new P.A. system, donated by Mr. and Mrs. Roy Harris, was also placed in the church during the early 1960's. This was indeed an appropriate time for the church to decide to keep its doors locked when not having services.

The church exercised sensitivity to the pastor's needs by securing relief and annuity benefits for him. In addition, the church paid the pastor's expenses to the State Baptist Convention in Greensboro.

In the 1960's, under the continued leadership of Rev. McGinnis, High Shoal Baptist Church participated in several new practices which proved meaningful to the church. On one occasion, in place of the traditional evangelistic revival, the church engaged in a stewardship and visitation revival.

Two years later, in 1963, members were greatly blessed by being part of a program which brought a different missionary into the church each night for a week. This was known as a "School of Missions".

Another change in 1966 was the adoption of the Life and Work Curriculum Literature for the Sunday School. High Shoal Baptist Church also had an additional opportunity for study and growth as the practice of participating in January Bible Study was begun. At this time, Rev. McGinnis led the church in an in-depth study of Ephesians.

It might be mentioned here that many church members felt that Rev. McGinnis was an outstanding teacher. Even in 1985 many remember drawings and stories shared in a study atmosphere led by the pastor.

Mr. Roy Harris, a professional photographer, was a member of the High Shoal Baptist Church congregation in the early sixties. During this



## HIGH SHOAL CHURCH

1961

FIRST ROW (L to R) Gregg Burgess, Becky Earley, Mary Jo Powell, Jan Wall, Nancy Goforth, Bruce Harris, Sherry Harris, James Harris, SECOND ROW (L to R) Hazel Hensley, Helen Burgess, Max Burgess, Ida Wall, Cecil Wall, Gene Goforth, Virgil Moore, Steve Moore, Wayne Biddy, Joe Goforth. THIRD ROW (L to R) Unknown, Coda Blanton, Mollie Padgett, Vera McGinnis, Rev. W. F. McGinnis, Annie Padgett. FOURTH ROW (L to R) Nora Freeman, Behaden Byers, Aleen Byers, Charlotte Harris, Beulah Greene, Clinton Greene, Troy Nix, Joann Earley, Karen Earley, Becky Blanton, Ida Duncan, Essie Hensley, Betty Smith, Emily Willis, Pearl Wall, Florence Scruggs, George Padgett, Ina Biddy, Spurgeon Biddy, Cylda Hames, Clarence Hames.





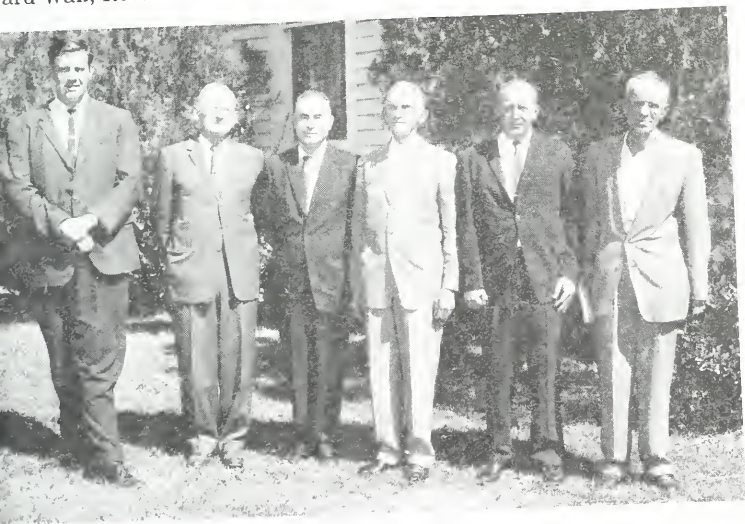
HIGH SHOAL CHURCH  
1963

FIRST ROW (L to R) James Harris, Sherry Harris, Bruce Harris, Gregg Burgess, Nancy Goforth, Becky Earley, Debbie Earley, Gene Goforth, Wayne Biddy, Joe Goforth, Charlotte Harris. SECOND ROW (L to R) Beulah Greene, Pearl Goforth, Mollie Padgett, Sarah Wall, Emily Willis, Vera McGinnis, Ina Biddy, Mrs. Ralph Huntley, Pearl Wall, Aquilla Mathews, Helen Burgess, Ida Wall, Jan Wall. THIRD ROW (L to R) Mrs. Bridges, Clinton Greene, Coda Bridges, Elsie Padgett, Novyce Padgett, S. Bridges.



PATHFINDERS SUNDAY SCHOOL CLASS  
October, 1963

(L to R) Spurgeon Bidley, Ralph Huntley, Tom Matheny, Noyce Padgett, Sr., Cecil Wall, Rev. W. F. McGinnis.



DEACON BOARD  
1963

(L to R) Roy L. Harris, George Padgett, Clinton Greene, Rev. W. F. McGinnis, Max Burgess, Behaden Byers, Not Pictured Cecil Wall.

time Mr. Harris occasionally made pictures of various church groups. Four of these pictures are included on the previous pages.

In 1961, it is recorded that a Christmas gift was sent to the Broughton Hospital in Morganton.

Several Sunday School rooms were painted and one room, the nursery, was carpeted in 1964.

In 1965, insurance coverage for the church was increased to \$10,000.00. The price of a burial space in the cemetery was also raised to \$25.00 and restricted to members of church families and their relatives. Exceptions were to be made only by the Cemetery Committee.

New BAPTIST HYMNALS were purchased for the congregation in 1965.

A budget of \$134.65 per week was adopted in January, 1966.

The church was saddened two years later in January, 1968, when Rev. W. F. McGinnis resigned as pastor. Rev. McGinnis had faithfully led the church for twenty-three years, almost to the day. Not only had Rev. McGinnis served the church, but Mrs. McGinnis and daughter, Nancy Carolyn, had served as well. Mrs. McGinnis stated that she had held almost every job at High Shoal Baptist Church from custodian to filling the pulpit in a few emergency situations. Nancy Carolyn was active in the music program of the church. She served several years as church pianist. High Shoal Baptist Church members feel a great amount of love and gratitude toward the McGinnis family and the great work they did serving God and this church.

The Lord greatly provided for his people during the following uncertain time without a pastor. Dr. J. T. Gillispie, an instructor at Gardner-Webb College, agreed to come to serve as interim pastor for High Shoal Baptist Church. Dr. Gillispie was a man of much wisdom and experience. In addition to teaching, he had also served as a home missions leader and as a pastor on numerous occasions. He guided the church in the procedures for finding a new pastor, and he taught spiritual wisdom through his wit and humor.





Rev. Robert E. Biggerstaff  
Pastor 1968-1973



Dr. J. T. Gillispie  
Interim Pastor 1968

In June, 1968, Rev. Robert E. Biggerstaff accepted the call as pastor of High Shoal Baptist Church. Though this was Rev. Biggerstaff's first

pastorate, the Lord used him in a mighty way during his 4 1/2 years of service here.

Under his leadership, a strong visitation program was developed in the late 1960's and many men and women of the church gave the program their full support and participation. The church grew as a result of this outreach. It is recorded that in 1969 the Sunday School enrollment was 140 and the average attendance was 75. A year later the Sunday School enrollment had increased to 155 and the average attendance was 86. During this same time period, additional concern for the unchurched was shown when High Shoal Baptist Church members participated in a community-wide census.

In August, 1968, the church drilled its first well. From the 1946-47 remodeling until the mid 1960's, water had been pumped into the church from a well near the Standard Oil Tanks. In the mid 1960's the church tied into the well of Behaden and Aleen Byers and secured water there until the new well was drilled in 1968.

When the new Deacon Board met in October of this same year, one additional deacon had been elected to the body, making a total of seven active deacons. This number still serves the church in 1985.

A Sanctuary remodeling program was begun in 1969. The celotex walls were replaced with sheetrock; the ceiling was lowered and a new lighting system was installed; two small rooms were built on either side of the vestibule; wall-to-wall (green) carpeting was installed; the two existing choir lofts were replaced with only one area for the choir, directly behind the pulpit; church windows were repaired and the sashes replaced. Mr. Ralph Padgett and Mr. Leon Padgett gave almost total financial assistance toward the purchase of a new piano. The entire remodeling cost was \$8,174.47.

Several other matters were mentioned in the minutes pertaining to finances during 1969. The church voted to increase the fee for burial of a nonmember to \$50.00, and the pastor's salary was raised to \$100.00 per week. The total "weekly" budget was set at \$185.13. Further insight into



PULPIT AREA

Inside of Sanctuary as it appeared during the  
years 1947-1968



FRONT ENTRANCE

the financial matters of the church can be gained by examining the financial report for January, 1969.

This report read as follows:

R.E. Biggerstaff, Pastor	\$400.00
Mrs. Fred Robinson, Music Director	40.00
Behaden Byers, Janitor	12.00
Cooperative Program	34.66
BIBLICAL RECORDER, 1 month's supply	8.40
Annuity Board of SBC, for pastor	34.00
Suburban Propane Gas Co. (275 gals.)	59.48
Lee's Home & Office Supply (Stencils)	3.04
Duke Power, lights	9.98
Baptist Book Store, Cards & Envelopes	16.76
Logan Hardware Co., 1 mat	5.45
Total	<u>623.27</u>

An electric Wurlitzer organ was donated to the church by Mr. and Mrs. Ben Cole in June, 1969. Three months later Mrs. Fred Robinson, a former music director, was elected to serve as the church organist.

In December, 1969, the church voted to take a special offering each Sunday for the Baptist Children's Home. This practice was begun through the influence of Rev. A. M. Martin. The church continued to support this ministry in Rev. Martin's memory up until 1984.

In 1970 the church observed Gardner-Webb College Day on the last Sunday in October. Gary Frazier, a student at Gardner-Webb and member of High Shoal Baptist Church, brought the morning message. Just five months prior to this occasion, on May 24, 1970, the church had licensed Gary Frazier to the Gospel ministry.

High Shoal Baptist Church has owned three church buses. The first bus was acquired by the church in October, 1970. The second bus was bought in May, 1975, and sold at a later date. The third and present bus was purchased in 1985 with funds supplied by the Activities Committee.

In December, 1970, a motion was approved to provide a treat for the entire church at Christmas. This policy still exists in 1985.

1971 was a year of much activity at High Shoal Baptist Church. The church debt for remodeling the Sanctuary was paid in full on February 7, 1971. A new project was begun just two months later when the church voted to build a new porch and landscape the grounds. (Total cost of this project was \$4,921.22.) Other improvements included preparing a landing at the front of the church, improving parking lots, and placing walks from the new landing to the parking lots. (The driveway in front of the church was removed.) New heating units were installed; the nursery was recarpeted; a mimeograph machine was purchased; consideration was given to a new heating and air-conditioning system; and the roof was replaced.

High Shoal Baptist Church received a great spiritual blessing in 1971 when it participated in a youth revival led by several ministerial students from Gardner-Webb College. Other important events of the year were: having the church minutes microfilmed; establishing the policy of trustee rotation; and installing the first telephone in the church. In financial matters during 1971, the cost of a grave space for a nonmember was raised from \$50.00 to \$100.00. The pastor's salary was raised \$10.00 per week and the janitor's salary was increased to \$25.00 for four weeks and \$30.00 for five weeks.

Concern for the youth of High Shoal Baptist Church was shown in February, 1972, when a recommendation was made to establish a Youth Activity Committee. The purpose of this committee was to plan programs and fellowships for the young people of the church. Further concern was shown when a love offering was taken for Robert and Martha Green Livingston in December, 1972. This young couple was preparing to move to Wake Forest, NC, where Robert would begin his ministerial studies at Southeastern Seminary.

Rev. Biggerstaff submitted his resignation as pastor in January, 1973. The church extended a call to Rev. W. T. Luckadoo to serve as interim pastor.

Rev. Luckadoo was indeed the "man of the hour" for High Shoal Baptist Church. As the church began preparing and looking for a full-time pastor, Rev. Luckadoo helped the church family see that one of its main concerns should be a home for any future pastor which the church might call. Though many felt the church was not financially



Rev. W. T. Luckadoo  
Interim Pastor 1973-1974, 1976

ready for such a large undertaking as building a parsonage, Rev. Luckadoo encouraged the church and assured its people that God would supply all their needs. After much prayerful consideration, the deacons recommended on July 1, 1973, that a fund be established to build a parsonage. This was a milestone in High Shoal Baptist Church history. Though the church had embraced twenty-three different full-time pastors, never had the church felt equipped nor motivated to build a parsonage.

A few months after the recommendation, Mr. and Mrs. Noyce Padgett, Jr. donated 8/10 of an acre of land, approximately 1 3/4 miles from the

church, to be used as a site for the new pastorium. Construction began in April, 1974, and the structure was completed in August, 1974 in time for the arrival of the new minister, Rev. Larry Nunn. A few months after Rev. Nunn and his family were settled into the parsonage, a dedication and an open house were held.



Parsonage

Having accepted the leadership of High Shoal Baptist Church at the age of twenty-six, Rev. Nunn was one of the church's youngest pastors. During his two year ministry, the church continued to grow in number and spirit. Sunday School enrollment at the end of 1975 was 168 and the average weekly attendance was 99.

One new concept introduced to the church by Rev. Nunn was the "Children's Sermon." This practice of having a special sermon for the children during morning worship was well received by adults and youth alike. Mrs. Nunn was active in the music ministry of the church. She sang, played the piano, and occasionally assisted on the organ.

The church music program had several changes occur during this time. Leburn Carpenter resigned as Music Director in March, 1975, after faithfully serving six years in that capacity. The church then called Carl Hardin as Director of Music in





Rev. Larry G. Nunn  
Pastor 1974-1976

April, 1975. Brother Hardin served until January, 1983. Though he has now gone to with the Lord, Mr. Hardin's influence is still felt in the lives of the choir members, musicians, and congregation at High Shoal Baptist Church. During 1975, both the pastor and music director received a raise in salary. The pastor, \$10.00 a week; the music director, \$5.00 a week.

In other financial matters the church raised the price of a grave site from \$100.00 to \$200.00 for nonmembers. It was also decided that permanent markers be installed at the time of burial or shortly thereafter.

High Shoal Baptist Church's total weekly budget for the year 1975-76 was approved at \$379.44.

Since 1971, the church had been considering a new heating and air-conditioning system for the Sanctuary. Finally, in April, 1976, the new system was installed at a cost of \$3,380.00.

In May, 1976, Rev. Nunn submitted his resignation and the church again called Rev. W. T. Luckadoo as interim pastor.

Rev. Luckadoo led the church for a period of six months. During this time he often commented



that High Shoal Baptist Church was very special to him because it was here, just outside one of the doors near the altar, that he, as a young man of fourteen, accepted Jesus Christ as his Saviour. He also shared that he was baptized at High Shoal Baptist Church by Rev. D. G. Washburn.

Rev. Luckadoo is one among many whose lives have been touched and changed through the ministry of this great church. Through the years, God has used Rev. Luckadoo in an outstanding way. He has preached the Gospel for forty-eight years and has pastored numerous churches in and near Rutherford County.

In 1982, Rev. Luckadoo lost his companion and helpmate, Carrie Elizabeth G. Luckadoo. This couple had served the Lord together for fifty-nine years.

From the High Shoal Baptist Church congregation, Rev. Luckadoo found a second dedicated Christian helpmate, Elsie Padgett. In 1984 W. T. and Elsie were married at High Shoal Baptist Church and they are now serving together in the Lord's work.



Rev. Paul T. Brock  
Pastor 1976-1979

In December, 1976, High Shoal Baptist Church called its next minister, Rev. Paul T. Brock. Rev. Brock was a man of much experience, and he wisely led the church through several building programs during his 2 1/2 year ministry here.

Under his leadership, in July, 1977, the church completed paying for the parsonage. The total cost had been \$33,000.00, but this debt was paid in full within approximately three years from the date of completion. God so richly blessed! (During the summer of 1977 a heat pump and air-conditioning system were installed in the parsonage.)

1978 found the church busily involved in a remodeling program. A new baptistry and two new bathrooms were installed in the church, and the nursery was reworked, complete with new carpet and wallpaper.

Bibles were purchased for the pews in the Sanctuary, and a tape ministry was begun. Rev. Brock also led the church in sponsoring its first weekly radio program. The thirty minute program involved a message from the pastor, and occasionally, special music.

It had been the dream of many in the church for some time to have a building in which social gatherings of the church could be held. Prior to 1978, activities of this nature were conducted in the small kitchen and dining area of the education building. Through helpful improvements had been made on these rooms in 1973, the main problem was that adequate space was not available for the church's growing membership.

On November 12, 1978, a motion was made and unanimously accepted that High Shoal Baptist Church build a fellowship hall. At this conference the following comment was made by the Assistant Treasurer, "High Shoal Baptist Church has averaged going over the budget by \$133.00 per week for the last fifty-eight weeks."

Construction was begun on the building in the spring and continued into the summer of 1979. On July 29, a dedication service and open house were held for the newly completed fellowship building. This was a day of much joy for the High Shoal

Baptist Church congregation, but it was also a day of sadness. Rev. Brock had resigned. July 29th was Rev. and Mrs. Brock's last day of service here. As had others before them, so had this couple added a new dimension to the personality of High Shoal Baptist Church. Their leadership and influence continue to be felt in many areas of church life.

For the next eight months High Shoal Baptist Church was led on an interim basis by Rev. Dean Sisk. At that time Rev. Sisk was a young man, newly called into the ministry. God's spirit was very evident in his life as he served and led in



Fellowship Building

this first pastoral experience. Prayerful support was given to Rev. Sisk, not only by the congregation but also by the church organist, Mrs. Fred Robinson, who was Rev. Sisk's grandmother and dear friend.

After leaving High Shoal Baptist Church in the spring of 1980, Rev. Sisk served four months as Assistant Pastor at the Cliffside Baptist Church in Cliffside, NC. He and his family then moved to Wake Forest, NC, where he began studying

for a Master of Divinity Degree at the Southeastern Baptist Theological Seminary. Rev. Sisk is now pastor of the Hamilton Baptist Church in Hamilton, NC.



Rev. Dean Sisk  
Interim Pastor 1979-1980

High Shoal Baptist Church welcomed its next pastor, Rev. William C. Howard, in April, 1980. After only a few short weeks at High Shoal Baptist Church, Rev. Howard led the church in establishing a special ministry to one of its own church families. A little six year old girl in the church was facing a unique surgery and would require medical attention and medicine for several years following the surgery. Seeing the need involved, the church established the Melissa Weathers Fund to help the family meet the tremendous medical expenses.

Another new practice which was begun during this time was the establishment of a prayer altar. This practice involved inviting all members of the congregation to come to the altar for a special time of prayer and meditation during each Sunday

Morning Worship Service. This period of concentrated prayer proved very meaningful to the church and its people.

In June, 1980, the deacons recommended that a new P.A. system be installed in the church at a cost of \$625.00. Various individuals paid for the system, and there was no cost whatsoever to the church. This system remains in use today.



Rev. William C. Howard  
Pastor 1980-1981

In 1981, High Shoal Baptist Church celebrated its 150th Anniversary as an organized church. During the month of May the following special activities were planned in honor of this anniversary:

(1) The choir and pastor, Rev. Charles B. Wycuff, of the Clifton Church of God in Cowpens, SC, came to High Shoal Baptist Church and presented a special musical program during the afternoon of Sunday, May 17. Rev. Wycuff was the author of several songs which were favorites of the High Shoal

Baptist Church congregation. "What A Lovely Name" was one of these.

(2) On Sunday, May 24, a special service was planned for Memorial Day. No sermon was delivered on that day but various former pastors and music directors took part on the program. The ORDER OF SERVICE for the 150th Anniversary Memorial Day was as follows:

Call To Worship - "Precious Memories" - led  
by Mr. Carl Hardin, Music Director  
Congregational Hymns - "Precious Memories"  
"Faith of Our Fathers"  
Prayer - Rev. William Howard, Pastor  
Choir Special - "I'll Meet You in the  
Morning"  
Announcements and Prayer Time - Pastor  
Hymn - "Amazing Grace"  
Offering  
Presentation of 150th  
Anniversary Booklet - Mr. Clinton Greene  
Duet - "My Home, Sweet Home"  
Mrs. Tammy Henson Adair, Miss Lisa Burgess  
Introduction of Program - Pastor  
Program - "What High Shoal Baptist Church  
Means to Me"  
Rev. M. D. Blanton - Former Pastor  
Rev. Larry Nunn - Former Pastor  
Mr. Leburn Carpenter - Former Music  
Director - Led Congregation  
in singing "Standing on the  
Promises"  
Rev. Robert Biggerstaff - Former Pastor  
Mrs. Florence Scruggs - Former Music  
Director - Solo - "It Took  
a Miracle"  
Rev. Fred Cartee - Former Music Director  
Mrs. Becky Nix - Pianist  
Played "Ode to Joy", Organ/Piano Duet  
Organist - Mrs. Jeanne Cole  
Rev. Dan Silver - Former Member who was  
Licensed and Ordained by High Shoal  
Baptist Church  
Rev. Dean Sisk - Former Interim Pastor

Rev. W.T. Luckadoo - Former Interim  
Pastor

Closing Remarks & Prayer - Mr. John Moore,  
Chairman of Deacons

(3) On Sunday, May 31, the church observed  
Old Timer's Day. Many members came to church  
dressed in bonnets, long dresses, and  
overalls. The message, the music, and all  
activities of the day dealt with the past.



Old Timer's Day  
May, 1981

At the end of May, 1981, Rev. Howard resigned  
as pastor of High Shoal Baptist Church. He is  
especially remembered by many for helping the  
church be more aware of its history and heritage.  
Rev. Howard, along with some assistance from the  
1981 History Committee, published the 150th  
Anniversary Booklet which was distributed at  
Memorial Day, 1981. Having seen the great amount  
of material available, Rev. Howard encouraged the  
church to pursue the project and print a more



detailed history at a later date. Because of his extensive research and support, the present history, To Higher Ground, is now a reality.

It should be added that on September 6, 1981, the church officially voted to finish the history book which was begun by Rev. Howard. It was approved that all profits made from the sale of the book be placed in the Perpetual Cemetery Fund.

The next five months, June 1981, until October 1981, were spent under the leadership of Rev. Jyles Hall, interim pastor. Rev. Hall preached God's word and faithfully led the church. Having been an ordained minister for the last thirty-four years, Rev. Hall's service at High Shoal Baptist Church was rich in wisdom and experience. He often shared meaningful, first-hand accounts of God's working in the lives of His people. The High Shoal Baptist Church family listened and learned and remembered. Though no significant projects were undertaken during this time, the church moved forward in faith and spirit.

Rev. John Creech assumed the pastorate of High Shoal Baptist Church in November, 1981. During his two years of service, much was accomplished for the Lord and the Lord's work. Church membership at High Shoal Baptist Church increased, and in the 1982 Associational Minutes, High Shoal Baptist Church was listed as second in the Association in the number of baptisms, the total number being "30." Moreover, in 1983, High Shoal Baptist Church ranked fourth in this same category, with a total of 22 being baptized during the year.

In the realm of physical improvements, several changes took place during the early 1980's. An air-conditioning duct was placed in the nursery; a 3 1/2 foot cross was purchased for the steeple of the church at a cost of \$50.00; four new tables and twenty chairs were bought for the fellowship building, and perhaps the biggest venture was the renovation of the outside of the Sanctuary. All existing white woodwork including the porch was covered with vinyl siding at a cost of \$10,500.00. The church proudly paid this debt





Rev. Jyles Hall  
Interim Pastor 1981

in full within a period of six months.

The church Constitution and Bylaws were approved in the summer of 1982. In accordance with the constitution, five trustees were elected rather than the previous three.

Several events occurred for the "first" time in the church's history. Individualized bulletins, containing a photograph of the church were put into weekly use; a safety deposit box was rented; a Benevolence Committee was organized to minister in the community; a Women's Prayer Group was formed; and a church directory was published.

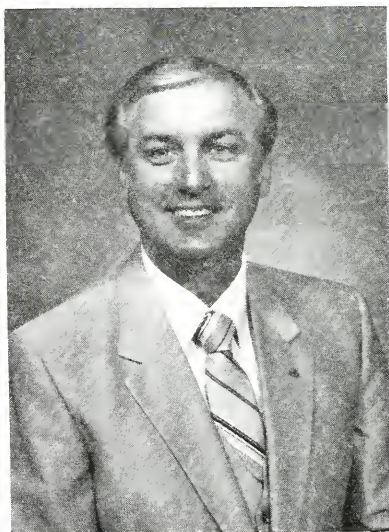
Special emphasis was placed on missions in 1983 when the church set an all-time high goal of \$1,000.00 for both the Lottie Moon and the Annie Armstrong Mission Offerings. Both goals were met and surpassed. The church also supported missions in an indirect manner by providing an opportunity

for fifteen GA's and twenty RA's to attend summer camp.

Two new cemetery rules were also approved during this time. In October, 1982, it was decided that a deposit of \$60.00 would be required if a stone or marker was not placed on a grave within six months of burial. The money would be refunded if a stone were erected before the six month period was over. Approximately one year later, in August, 1983, the church approved a motion that the \$300.00 burial fee for nonmembers be put in the Perpetual Cemetery Fund.

Rev. Creech was not only supportive of the church in spiritual and material matters but he also gave great encouragement to the history committee. For his part in helping make this history a reality, the committee is most grateful.

After the resignation of Brother John Creech, a shepherd was again needed for the flock at High Shoal Baptist Church. Rev. Oscar Funderburke was called to guide the church through the next four months.



Rev. John Creech  
Pastor 1981-1984

Having served in the ministry for almost fifty years, Rev. Funderburke was wise in the scriptures and in church matters. He was considered a true "scholar" by many who listened and learned from him. Having recently suffered the loss of his own home through fire, Rev. Funderburke appreciated the opportunity to live in



Rev. Oscar Funderburke  
Interim Pastor 1984

the parsonage and be among the people during his ministry here. God used this union to be a blessing for both pastor and church.

At the end of May, 1984, Rev. Funderburke concluded his interim service at High Shoal Baptist Church. As the church leadership changed so also did an era in High Shoal Baptist Church history. The events of the past were over, and with the coming of the new and present pastor, Rev. Jay D. Oliver, the events of today and hopes for tomorrow come into view.

## Chapter 8

### CLIMBING HIGHER (1984-1985)

On the first Sunday in June, 1984, Rev. Jay Oliver became the thirty-second pastor of High Shoal Baptist Church. Since his coming, Rev. Oliver has led the church into new areas of service and into new heights of ministry. God has and is blessing his people at High Shoal Baptist Church.

One matter of business discussed in conference early in June, 1984, was the updating of insurance coverage on the church and on the fellowship hall. The total coverage for both buildings was increased to \$700,000.

In July, 1984, Bruce Duncan was licensed to preach by the High Shoal Baptist Church. The church had not had this type of opportunity for several years. Rev. Oliver guided the church in this matter and preached a special sermon for the occasion.

Other areas of service were begun during the summer of 1984 when the Benevolence Committee led the church in ministering monetarily to three different families with specific needs. The tape ministry was also reinstated for those members and friends of the church who were homebound.

Another large project was undertaken in September, 1984, when the church began work on remodeling the Sanctuary. The pews and pulpit furniture were refinished and cushioned, the walls and trim in the sanctuary were painted, and wall-to-wall rosewood carpet was installed. This phase of the remodeling program was completed by Harvest Round-Up Sunday, November 18, 1984. The church had decided to set this date as a time of praise and thanksgiving to God for his blessings and also as a deadline for the ingathering of a special offering for the remodeling. In addition to what was already on hand in the treasury, the church needed to raise \$4,000.00 by November 18.



Rev. Jay D. Oliver  
Pastor 1984-

In preparing to meet this goal, letters were sent to members and friends of the church informing them of the remodeling activities and asking for their support. Another area of preparation was an unbroken sixty-five hour prayer chain which was conducted on Harvest Round-Up Weekend. In response to both of these measures, plus the generosity and prayers of many members and friends, God provided an offering of \$5,856.57 on Harvest Round-Up Sunday, November 18, 1984. This exceeded the goal by \$1,856.57. As the congregation sang "To God Be the Glory, Great Things He Hath Done," hearts were truly thankful!

Other aspects of the remodeling program continued on through the next several months and even into the spring of 1985. Thirty new

interlocking choir chairs were bought; hand rails leading to the educational building were installed on either side of the Sanctuary; 150 new color coordinated BAPTIST HYMNALS were placed in the sanctuary; a new American flag and Christian flag were purchased; and new baptistry drapes were donated to the church by the Ruth Sunday School Class. On the outside of the church, a ramp was installed in March, 1985, for the benefit of the elderly and the handicapped. (The total cost of the ramp was \$3,077.00.)

On April 21, 1985, a special dedication service was held for the newly remodeled Sanctuary. The total cost of the renovation was \$21,623.00. By April 21, this amount had been paid in full.

Rev. Otis Wheelhouse, Sandy Run Associational Missionary, came and assisted Rev. Oliver in this special service. This third Sunday in April, 1985, was not only important because of the sanctuary dedication, but also for another reason as well. Since 1979 the church had been faithfully paying on the fellowship building. On April 21, this debt of \$38,603.35 had also been paid in full; therefore, a mortgage burning for the fellowship building was held in addition to



Sanctuary Dedication and  
Mortgage Burning for Fellowship Building  
April 21, 1985



the Sanctuary dedication. April 21, 1985, was indeed an important day in High Shoal Baptist Church history. Praise the Lord!

Back in the fall of 1984, several months after Rev. Oliver's coming to High Shoal Baptist Church, a new youth program was organized with Mrs. Oliver acting as leader and coordinator. The younger and older youths were divided, and special meetings for both were held each Sunday evening, in addition to youth choir practice.

Since their organization, Youth I and Youth II have participated in the following activities: visited senior citizens in the church on their birthdays and carried each a sunshine box; collected toys for needy children; observed Youth Sunday and a special Youth Night program; sponsored a bake sale, car wash, and hot dog sale, with funds going to special church and youth projects; learned and practiced the fundamentals of Bible drills; and enjoyed recreational activities such as, bowling, skating, swimming, and trips to Carowinds and Six Flags.

During the first month of its organization, the new youth program had an average attendance of thirty young people. Since that time it has continued to be a strong and active ministry and has proven to be very meaningful to the youth of the church.

In October, 1984, as High Shoal Baptist Church entered into the last Associational year, the following facts were felt to be significant:

(1) General Officers for the 1984-85 year were: Sunday School Director, Leburn Carpenter; Church Training Director, Ralph Austin; WMU Director, Doris Henson; Brotherhood Director, William Ledbetter; Treasurer, Clinton Greene; and Clerk, Nancy Moore.

(2) Those serving on the Deacon Board at this time were: Leburn Carpenter, Lonnie Craft, Clinton Greene, Jack Harrison, Robert Lewis, Troy Nix (Chairman), and Virgil Wall.



- (3) Those serving as Trustees were: Clinton Greene, William Ledbetter, Troy Nix, Ralph Padgett (Chairman), and Virgil Wall.
- (4) The average attendance recorded in Sunday School during the month of October was 103. This was an increase of 13 from the average attendance of 90, which was recorded the year before.
- (5) The number present on High Attendance Day (October 28, 1984) was 114.
- (6) The weekly budget for 1984-85 was approved at \$833.61. (This was an increase of \$40.32 over the previous year's budget.)
- (7) The pastor's salary was raised from \$260.00 per week to \$300.00 per week.

High Shoal Baptist Church continues climbing higher in worship and service.

In December, 1984, the church voted to give Christmas gifts in the amount of \$50.00 to Geraldine McAbee (for typing church bulletins), to Becky Nix (for serving as pianist), and to Troy Nix (for serving as interim music director). A love gift of \$200.00 was extended to the pastor for Christmas.

At the January 13, 1985 Conference, the church agreed to take full responsibility for the activity bus. Prior to this time the Activity Committee had shouldered the obligations of the bus. In response to this action, the Activity Committee made a donation of \$2,000.00 toward the fellowship building debt. This contribution greatly helped the church to be able to complete payment on the fellowship building in the spring of 1985.

In January, after much correspondence and paper work, the High Shoal Baptist Church secured a tax exempt number from the Internal Revenue Service.

Rev. and Mrs. Oliver published the first edition of the church newsletter entitled "The Baptist Echo-o-o" in February, 1985. This monthly publication has been helpful in keeping the church family and friends updated on activities and concerns of the church. At two previous times the

church has enjoyed the publication of a newsletter. One was during the ministry of Rev. Paul Brock and the most recent was during the ministry of Rev. William Howard.

Another item of business discussed during February was the approval of new rules and guidelines for the fellowship building.

A very meaningful candlelight Easter Sunrise service was held in April, 1985. Sunday School and a churchwide breakfast followed the service. The new ramp had just been completed and hearts were truly thankful for what the Lord was doing at High Shoal Baptist Church.

The first Sunday of June, 1985, marked the first anniversary of Rev. Oliver's pastorate. As an expression of love and appreciation, the church presented to Rev. and Mrs. Oliver and their family a check for \$500.00.

Two other outstanding events occurred during the month of June. With an enrollment of 114 and a daily average of 102, the church conducted one of its largest Vacation Bible Schools. Also, on the last Sunday in June, 1985, the High Shoal Baptist Church WMU sponsored a special Coronation and Recognition Service. Four Acteens and nine Girls in Action were honored on this occasion. This was the second service of its kind held at High Shoal Baptist Church in which young girls were recognized for outstanding achievements in scripture memorization and mission activities. The earlier Coronation Service took place in 1966.

In July of 1985 High Shoal Baptist Church was officially 154 years old. During this month, church events proceeded as usual. The church family worshipped at the appointed times on Sunday and Wednesday and the regular monthly meetings and events were carried on as scheduled. But in the midst of the month's routine activities, God reached down, just as He had done so many times in the past 154 years, and performed again that miracle of salvation which is the reason for the existence of High Shoal Baptist Church. There was much rejoicing over the addition of three new members who were added to the fellowship by profession of faith.

Working, serving, worshipping, and growing are terms which describe High Shoal Baptist Church. They call to mind the words of the Apostle Paul in the third chapter of Phillipians which states,

" . . . reaching forth unto those things which are before . . ." (Phillipians 3:13b)

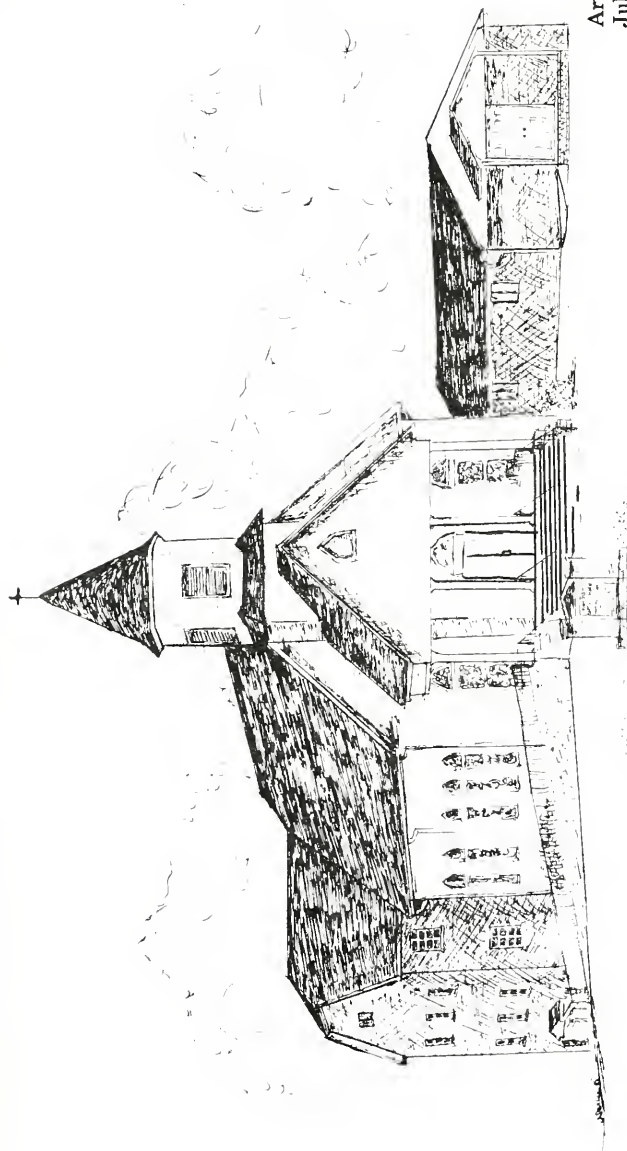
" . . . pressing toward the mark for the prize of the high calling of God in Christ Jesus"

(Phillipians 3:14)

Throughout the last 154 years, this has been the goal of the body of believers at High Shoal Baptist Church--to reach forth, to press toward, to climb higher. This mounting road has not been easy. There have been many twists, turns, and valleys but never has the way been impassable. God's road signs of love, encouragement, strength and salvation have always been visible to those who looked with faith.

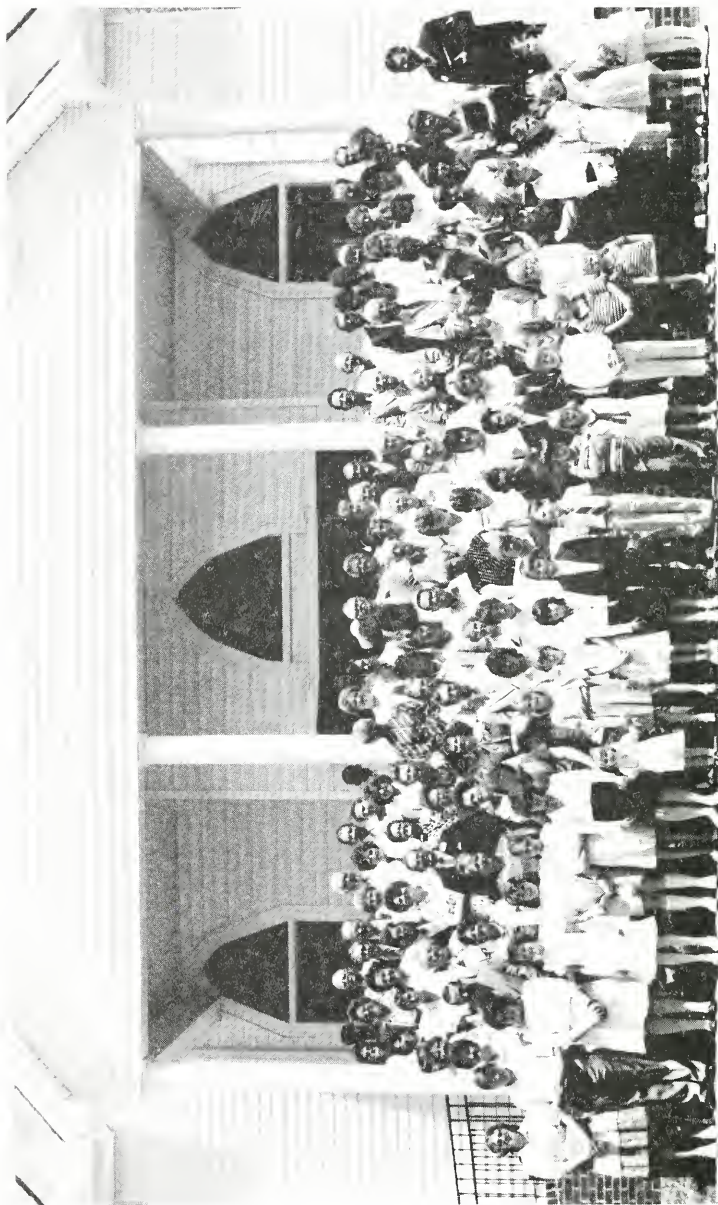
The journey was begun with 18 charter members and has grown to a total enrollment of 342. Innumerable lives have been touched and mended during this church's pilgrimage toward higher ground.

One Sunday, July 27, 1985, 154 years from the exact day of its organization, the church of Jesus Christ at High Shoal Baptist Church again met to worship. On this day the congregation was looking with great expectation toward the upcoming revival. Plans were underway for covering the church roof in the fall and for installing a new heat pump in the parsonage. The challenges issued from the pulpit by Rev. Oliver on that day were "Preparing for Revival" and "Living in Love." God's Church was continuing to move . . . moving toward higher ground.



Artist  
Julie Duncan

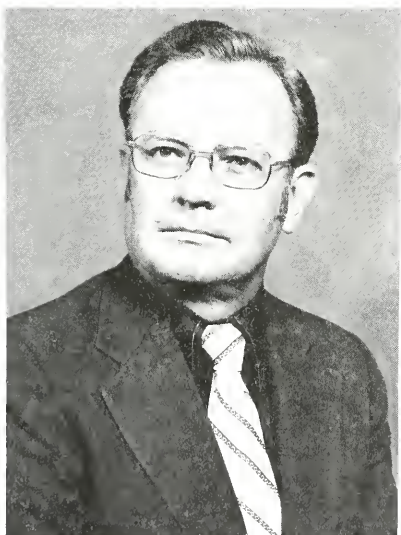
HIGH SHOAL BAPTIST CHURCH  
July 27, 1985  
154th Anniversary



THE HIGH SHOAL BAPTIST CHURCH FAMILY  
May, 1985

## THE MAKING OF A MINISTER

From its earliest beginning, High Shoal Baptist Church has played a part in developing ministers of the Gospel. The following account is a testimony of one of these, Dan Silver. Dan explains how he became a Christian, and later a minister. Each person who has been licensed and ordained to the Gospel ministry since 1831 would have a testimony which is different, but which parallels this in its essence.



REV. DAN SILVER  
Pastor - Shady Grove Baptist Church  
Cherryville, NC



High Shoal Baptist Church was the center of my life as a child. My dad did not ask his family to go to church; he just said, "It's church time." Everyone knew to move. The only other places we went in those days were to the store, to visit our neighbors or kin, and to work. Our work meant the fields and barn right outside our door. We were glad for the opportunity to go to church.

Home life included prayer at every meal and a reading of the Scriptures daily. The center of our talk was the Bible, the Church, the family, our kin and our neighbors, in that order.

Those whom I played with were from the same kind of homes. I do not remember playing with anyone in our community who did not attend High Shoal Baptist Church.

During the 1930's services were held at High Shoal Baptist Church two Sundays a month. Sunday School was each Sunday. A revival meeting came after "laying-by time" (after July 4). Services were every morning and every evening for one full week. Sometimes the services went on for two weeks. The first time I remember attending each day's revival service was in the week I came to know Jesus as my Lord and Saviour. I am sure I attended every year before. That was the thing everybody did.

During this revival I could not figure what was happening to me. I do not remember anything that was preached or sung. The thing that comes to mind was that every time the invitation hymn was sung, it seemed as if my heart would jump out of my chest, and for the life of me, I did not know what was wrong.

I used to think, "Why is it everytime the last song is sung I feel this way?" It also seemed as if some of my friends went to the front, talked with the preacher, prayed, got up, was voted on, and the church was told that this person would be "buried in Baptism" on the Lord's Day.

One thing I knew was that I was not ready "to be buried."

During one particular week of revival, many had gone to the front and gone through this ritual.



My dad and I always walked home together from church, a distance of about two miles. As we walked I noticed my dad did not talk about the crops, woods, and life as he usually did. Wanting to talk, I spoke up and said, "Lots of folks went up today, didn't they?"

My dad said, "Son, I have been thinking about your making a decision for Jesus."

Before I knew it, I was sitting by the side of the road, listening to every word of "how Jesus had died for me."

No, I was not pushed into a decision, but when tears dropped from dad's eyes, I knew "why my heart wanted to jump out of my chest." This caring dad knew just what to say. He began to pray.

Even as I write this, I can still feel his arm around me and hear him say, "Kind Heavenly Father, I don't want to be selfish, but save my only son. . ."

Right then it happened--God forgave me and set me free. I could hardly wait until I got back to church "to go up."

I never told my dad that I made my decision to follow Christ that day beside the road until after I had been preaching several years. Thank God for a church and a dad to point the way.

\* \* \* \* \*

My call into the ministry was a moving experience in my life that has brought many, many joys and a great fulfillment.

When I came out of the Navy at the end of World War II, my wife and I and our new-born daughter moved into a house near High Shoal Baptist Church. Since this was my home church, my small family and I started to attend church regularly. However, something was not right! Not in my family, nor with my church family, but within myself! Every day of my life I kept thinking over and over again, "What can I do? Why can't I do more for my Lord?" If the church asked me to do something, I did it. I visited, I prayed, I attended, I gave, but still inside of me

was that pull that kept on saying, "More! But what?"

I had been told by others that I was "just not a speaker." No one had to tell me this, I knew it. Oh, how scared I was to speak to a large group! One day the place where I had been working closed. I was without a job and with a family to support. How? Where? and When? would I find work. These were the questions that came to me. I called my wife and prayer warrior to the side of our bed. We prayed. Oh! How we prayed! This was on December 29, 1948. The reason I remember the date so well is because we had had such a rough Christmas that year.

On that particular day I prayed, "Lord, if you will open for me a way to support my family, I will do anything you want me to do."

Then, after praying for a while, I began to say, "To know your will, Lord. . . regardless of what it is. . . I will do it." That very day a job became available for me.

Between December 29 and February 13 my Heavenly Father called me to preach. The call came while I was praying. The closeness of His presence was even as my breath. The call was as if 10,000 sticks of dynamite were going off inside of me. Today, thirty-six years later, I can still remember that experience, even to the place where I was praying and the position of my body. I could not believe it! Me! God called me!

I began to say, "No way!" I knew others were aware that my life was not up to par and that my dedication was not what it should be. "Why me?" I still could not understand.

Every day from that moment in 1949 until 1953, I kept all these thoughts, misgivings, and indecisions, inside of me, not daring to tell anyone. I did everything I knew to do to make things better. If someone were needed to do something at church, I was the one who volunteered. I could not do enough. Every day I asked myself the same question over and over again, always, "Why me?" In 1953, I finally told my wife.

She said, "I know just as sure as God called you, He called me, too. What are we going to do about it?"

We began immediately to make plans to continue our educations, and, of course, to share our calls with the Church.

High Shoal Baptist Church took us under its wing, and Rev. W. F. McGinnis led us in a most loving way. The church licensed me to begin preaching on August 10, 1955, and ordained me on August 5, 1956.

In 1985, I shall have served the Lord as a minister of His Gospel for twenty-nine years in five different church fields. During these years I have seen many people come to a saving knowledge of Jesus Christ. High Shoal Baptist Church has had a part in each of these salvation experiences. As God ministered to me through this great church, I, in turn, have been given the privilege of ministering to others in His name. I love Him for letting me serve Him these many years. I thank Him for High Shoal Baptist Church, where I became a part of the family of God.

## PASTORAL LEADERSHIP

Over a long span of time, the influence of pastoral leadership shows in the development of the personality of a church. Each pastor makes a different kind of impact, and there is a sense in which a church becomes what the pastors, deacons, and other leaders make it.

High Shoal Baptist Church has produced and ordained a large number of ministers since the year 1831. It has been led by twenty-eight different pastors. Four of these served the church on two occasions making a total of thirty-two actual pastorates. Rev. W. F. McGinnis served as pastor of High Shoal Baptist Church for the longest period of time, twenty-three years. Ten pastors served two years or less. The average length of tenure has been slightly more than four years.

In preparing this church history, some information has been found concerning each of the twenty-eight pastors.

If not otherwise cited, most of the following information given for the pastors who served before 1900 was secured from the book entitled, Sketches, Historical and Biographical, of the Broad River and King's Mountain Baptist Associations from 1800-1882, by John R. Logan. Biographical information for later pastors was obtained from various sources, some being family or friends of the former pastors, and in many cases, from the pastors themselves.

JOHN PADGETT  
1831-1834

The exact date of birth is not known for Elder John Padgett, first pastor of High Shoal Baptist Church. As a young man, possibly in his early or mid twenties, Elder Padgett served as a soldier in the Revolutionary War. He married Celia Hollyfield. John Padgett first appeared at the Broad River Association in 1808. He was ordained to the ministry in 1811. He served the New Hope Church in Rutherford County and the Big Spring Church in the Catawba River Association. By the time High Shoal Baptist Church was organized in 1831, Elder Padgett was advanced in years. He provided thorough and capable leadership to the young church from July, 1831, until September, 1834. Elder John Padgett died in 1838.

JAMES M. WEBB  
1834-1846, 1847

James Milton Webb was born in Rutherford County on October 2, 1802. He was converted under the preaching of Elder John Padgett and was baptized into the fellowship of High Shoal Baptist Church. This church licensed him to preach the Gospel in 1832 and then ordained him in 1833. He married Kitty White and she bore him thirteen children - ten sons and three daughters. After her death, he married Nancy Hampton and they had two sons and one daughter. All of his sixteen children made professions of faith, and one son became a minister. This particular son, George M. Webb, also served as pastor of High Shoal Baptist Church during the years 1867-1870.

Elder Webb was active in the Broad River Association. He delivered the introductory sermon in 1837. That same year he was elected Clerk and prepared the Circulatory Letter entitled, "On the Necessity of the Agency of the Spirit of God in the Work of Regeneration of the Soul." He served as Associational Clerk until 1841, when High Shoal

Baptist Church assisted other churches in forming the Green River Baptist Association.

Elder Webb served several terms in the North Carolina Legislature. He was elected Clerk of Superior Court by almost unanimous vote of the people. This was a position which he held for sixteen years. He served a total of thirteen fruitful years as both the second and fourth pastor of High Shoal Baptist Church. He died on April 24, 1854, at the age of 52.

ALANSON (ALONZO) PADGETT  
1846, 1849

Alanson Padgett was born April 10, 1800, in Rutherford County. He joined High Shoal Baptist Church, but later moved to Sandy Springs. After returning to his home church, High Shoal licensed him to preach on January 24, 1843. He served as pastor of High Shoal Baptist Church in 1846 and again in 1849. He has been described as "a devoted and pious Christian minister, humble and concerned for all his brethren, and ever ready to do any one an act of kindness. . . an orthodox Baptist." He died February 2, 1877, at the age of 77.

DOVE PANNELL  
1850-1851, 1855-1857

Dove Pannell was a native of South Carolina, but he moved to the High Shoal Baptist Church community in 1831. He was a Civil Magistrate in Rutherford County. He was licensed in 1844 and later ordained by High Shoal Baptist Church. He helped organize the King's Mountain Association in 1851 and preached the introductory sermon. He was a prominent figure in leading High Shoal Baptist Church and some other churches to secede from the King's Mountain Association and form the short-lived "Constitutional King's Mountain Association." He died at his home on March 26, 1881.

GEORGE W. ROLLINS  
1852-1854, 1873-1882

George W. Rollins was born August 7, 1828, in Rutherford County. He was converted in 1845. Elder Rollins was licensed and ordained by Mount Pleasant Church in August, 1851. He helped organize the King's Mountain Association. His pastorates included High Shoal, Pleasant Hill, Boiling Springs, Big Spring, Mount Pleasant, Walls, Sandy Run, and Concord. He married Milanda J. Jenkins. He was remembered as "a good and faithful laborer in the 'ministration of the Word."

WILLIAM McSWAIN  
1858-1863

William McSwain was born in 1806 in Rutherford County. He joined the church early in life and was licensed to preach in 1837. By 1855 he attended the King's Mountain Association as an ordained minister. He affiliated himself with the "Constitutional" Association in 1861, and remained with that group until the reconciliation in 1866. He served as pastor of High Shoal Baptist Church during the period January, 1858, until December, 1863. William McSwain died in May, 1881, at 75 years of age.

DRURY SCRUGGS  
1864-1866

Drury Scruggs was born in 1806 in Spartanburg, SC. He was baptized at State Line Church; licensed by State Line in 1831; and then ordained in 1833. He was a popular preacher and the Clerk of the Broad River Association for several years. In 1863, his home church, State Line, called in some of the ablest preachers and asked them to help deal with a charge against Scruggs for the "immorality of lewdness." The church deposed him from the ministry, but he



refused to obey this decision. It is reported that he secretly "obtained from a faction in the State Line Church a letter of dismission which declared him to be in full fellowship." The King's Mountain Association adopted a resolution in 1863 warning churches that Scruggs had been excluded from his church for immoral conduct and was preaching "throughout the country."

Logan's Sketches stated that Scruggs chose to fight and published pamphlets attacking the ministers who assisted State Line Church in excluding him. Scruggs served High Shoal Baptist Church while the controversy raged, until a proposed lawsuit was going to force him to report in court. The church then granted him a letter of dismission declaring that he and his family were in full fellowship. He left for the Southwest.

GEORGE M. WEBB  
1867-1870

George Milton Webb was born November 14, 1831, in Rutherford County. He was the son of James M. Webb, second pastor of High Shoal Baptist Church. G. M. Webb was baptized at Concord Church in 1844. He married Priscilla J. Blanton in 1850. In 1863, he was licensed and in 1864 he was ordained by the Concord Church. His three years as pastor at High Shoal Baptist Church were prior to his election as Clerk of the King's Mountain Association in 1872. Elder Webb received limited formal education, but studied diligently on his own and was an effective preacher. He was a strong advocate of ministerial education, missions, and "Sabbath Schools." It is reported that he baptized about 800 converts during his ministry.

ROBERT POSTON  
1871-1872

Robert Poston was born in Cleveland County on February 4, 1825. He was licensed and ordained by

the Double Springs Church in 1852. Zion Church extended a call to him and he served as pastor there for several years. In 1866, he prepared the Circular Letter on Temperance, which was adopted by the King's Mountain Association after the rebel churches were reconciled and affiliatated with the original body again. During all of his adult life, he was a farmer. He married Julia London and together they "reared a large family." He received little formal education, but "labored hard to educate himself." He served as pastor of High Shoal Baptist Church from January, 1871, until December, 1872.

JAMES H. YARBORO  
1883-1890

James H. Yarboro was born on October 23, 1831, in Polk County. He was baptized in 1856 at Rock Spring Church. He was licensed to preach in 1857 and ordained in 1863 by Rock Spring Church. Rev. Yarboro studied at Taylorsville High School and entered Wake Forest College, but after serving in the Civil War, he did not return to complete his course of study. He married Leonora Stroud in 1865. He is remembered for helping to heal the breach that had taken place in the Association in regard to temperance. In 1868, he served as moderator of the King's Mountain Association. He operated the first high school at Forest City, known as the Burnt Chimney Academy. He served his Master both as a pastor and a professor.

TOBIAS B. BRIGHT  
1890-1892

Tobias B. Bright was born on November 3, 1845, in Spartanburg, SC. When he was a young boy his family moved to Madison County, NC, where he spent most of his childhood and teen years. He made a profession of faith at the Mt. Pleasant Church in Madison County in 1862, and six years

later this same church licensed him to preach. He was ordained to the Gospel ministry in 1871.

Rev. Bright was a Confederate veteran of the Civil War. He had a limited education, and he spent many hours attempting to overcome this handicap. When he was thirty-six years old, he enrolled at Judson College in Hendersonville, NC. Two of his daughters were his classmates there.

Rev. Bright was married three times and was the father of several children. He baptized Eliza Hampton of Buncombe County in 1877, and on May 3, 1878, she became his second wife.

For more than thirty years, Rev. Bright worked for the Lord in the mountain section of North Carolina. During this time he served as pastor, state missionary, and evangelist.

Around 1890, Rev. Bright moved to Forest City and accepted the pastorates of High Shoal, Mountain Creek, Henrietta, and Waco Churches. Following this ministry, he spent the next twenty years pastoring in Georgia.

He died on September 12, 1926, and was buried in the Oakdale Cemetery at Hendersonville, N.C.

ABRAM C. IRVIN  
1892-1905

Abram C. Irvin was born in the Zion Community of Cleveland County, NC, on February 3 or 4, 1843. For most of his childhood and adult years, he continued to live in th Zion Community. He was the son of Ancel J. Irvin and Elizabeth Beam Irvin. At the age of fifteen, Rev. Irvin made a profession of faith and joined the Zion Baptist Church. He was baptized by Rev. Robert Poston.

Before becoming a minister, he served in the Confederate Army during the Civil War. He was captured by the Federal troops, and was imprisoned in Richmond, Virginia, where he nursed his fellow prisoners who were sick and wounded.

He married Harriet A. Weathers, and after her death, he married Mariah J. Cornwell. He was the father of six children - three sons and three daughters.

Rev. Irvin began preaching in 1871 but was not ordained to the Gospel ministry until July 4, 1875. He was ordained by his home church, Zion Baptist, where he served as pastor for a total of twenty-five years.

Rev. Irvin served High Shoal Baptist Church as pastor for approximately thirteen years. While at High Shoal Baptist Church, he was also serving the Sandy Run Baptist Church near Mooresboro, NC.

Another area of service for Rev. Irvin included being Moderator of the Kng's Mountain Association for ten years.

Though he had little or no formal education, Rev. Irvin was considered a faithful, zealous, and loving pastor.

After singing a portion of "My Latest Sun Is Sinking Fast," Rev. Irvin died on January 8, 1926. He was buried at Zion Baptist in Cleveland County.

J. M. HAMRICK  
1906-1909

J. M. Hamrick served as pastor of High Shoal Baptist Church from 1906-1909. The church minutes state that he resigned as pastor in order to take charge of Boiling Springs School in Boiling Springs, NC. In the book entitled Lengthened Shadows: A History of Gardner-Webb College 1907-1956 by Francis B. Dedmond, it was recorded that Rev. Hamrick resigned the principalship of Boiling Springs School at the end of the 1910-1911 school year. It was also mentioned that he taught Bible at the school from 1910 until 1912, and he served on the Board of Trustees there from 1905 till 1913. He was pastor of the First Baptist Church in Forest City for one year, 1911 until 1912.

Rev. Hamrick's wife was named Virginia and his three children were Paul, James, and Virginia.

CORNELIUS T. TEW  
1911-1912

Cornelius Tate Tew was born on October 2, 1879, in Sampson County, NC. He was the son of George Washington Tew and Jewel Naylor Tew. He received his early education in the public schools of Sampson County and the Salemburg Academy. He later attended Campbell College, Wake Forest College, and the Southern Baptist Theological Seminary in Louisville, Kentucky. He graduated from the Seminary with a degree in theology in 1908. Meanwhile, on November 23, 1901, he had been ordained to preach by the Mount Gilead Baptist Church in Sampson County. In 1906, Tew married Katie Henry of Athinson, NC, and they reared a family of five sons and one daughter.

In Faith of Our Fathers - Living Still by Mary Underwood, it is recorded that Rev. Tew was an active minister for forty-two years. He served as pastor of High Shoal Baptist Church from January, 1911, until April, 1912. His pastorates included Cherryville Baptist Church, Caroleen Baptist Church, Henrietta Baptist Church, First Baptist Church in Badin, and the Waynesville Baptist Church, all in North Carolina; the First Baptist Church in Greenville, Mississippi; the First Baptist Church in Mexia, Texas; also the First Baptist Church of Pampano, Florida. Tew served the Waynesville Church from February, 1924 to November, 1926.

Failing health forced Tew to retire in 1945. He spent his retirement years in Gainesville, Florida, where he died on July 20, 1948.

D. G. WASHBURN  
1913-1931

Dennis Gordon Washburn was born April 16, 1874, in Cleveland County, NC. During most of his life, Rev. Washburn resided in the Double Springs Church community near Lattimore, NC. Rev. Washburn received his formal education at Shelby High School and Wake Forest College.

After graduating from Wake Forest in 1900, he taught school in the Double Springs Community for a brief period.

After having made a public profession of faith in Jesus Christ, D. G. Washburn was baptized into the fellowship of Double Springs Baptist Church by the Rev. A. C. Irvin. At the age of twenty-one, he was licensed to preach the Gospel and five years later, in 1900, he was ordained into the ministry by the Double Springs Church.

On December 25, 1900, at 12 o'clock noon, D. G. married Ella Hamrick. To this union were born six boys and one girl - Herman, Rayman, Waylan, Garlan, Ryan, Yulan, and Sarah Louise.

Rev. Washburn accepted the pastorate of High Shoal Baptist Church in January, 1913, and served for the next eighteen years until December, 1931. He also served several other churches in addition to High Shoal Baptist Church during this time.

He is remembered by many present members of High Shoal Baptist Church as being a strong and faithful leader with a deep belief in prayer. He was often called to the bedside of the sick to pray, especially when the doctors had done all that was medically possible for the patient.

During his ministry of approximately thirty-eight years, Rev. Washburn served twelve or thirteen different churches.

Rev. Washburn suffered a stroke in 1938. He died on June 4, 1944. He was buried in the Double Springs Baptist Church Cemetery.

#### D. FRANKLIN PUTNAM 1932-1934

D. Franklin Putnam was born in Cleveland County, on March 24, 1870. He was the son of Samuel and Artie Hardin Putnam and was the youngest of twelve children. He received his education at the public schools in Cleveland County and at Wake Forest College. Rev. Putnam's home church, the Zion Baptist Church near Shelby, N. C., both licensed and ordained him. The ordination service was held in 1897.

Rev. Putnam married Elizabeth Jane Spangler in 1896. They were the parents of three girls - Vivian, Pearl, and Lois.

Rev. Putnam served approximately fifty years in the ministry and during this time he pastored forty-three different churches in the state of North Carolina. Having led in numerous construction and remodeling programs, he was considered a church "builder" from the very beginning of his ministry. Rev. Putnam also served eleven years on the N. C. State Mission Board.

He served as pastor of High Shoal Baptist Church from January, 1932 through January, 1934. During this time he became quite ill and was inactive for several months.

Rev. Putnam died September 14, 1947 at age 77.

#### MARION D. BLANTON 1934-1935

Marion David Blanton was born in Buncombe County, NC, on February 3, 1900. After the death of his father, an uncle and aunt, Carey and Etta Blanton, adopted him and brought him to live in the Cliffside area. He attended the Cliffside Grammar School and in May, 1922, graduated from the Boiling Springs High School in Boiling Springs. In August of that same year, he was licensed to preach by the Cliffside Baptist Church. Rev. Blanton entered Wake Forest College, as a ministerial student and continued his studies there until he graduated in 1926, with a B.A. degree. On September 3, 1926, he married his childhood sweetheart, Lissie Amanda Hamrick.

While teaching English at Harris High School, Rev. Blanton was ordained to the Gospel ministry by the Alexander Baptist Church in Forest City.

In April, 1934, he accepted the pastorate of High Shoal Baptist Church. Prior to this call, Rev. Blanton had served the Sandy Springs, Goode's Creek, Floyd's Creek, and Pleasant Grove Churches. In reflection upon his ministry at High Shoal,



Rev. Blanton said, "The brief ministry I had in this church was more productive considering the amount of time than any other church where I've served as pastor. The church grew and the work moved on in a beautiful way." These were busy years for Rev. Blanton, because in addition to High Shoal Baptist Church, he was also serving the Sulphur Springs and Calvary Baptist Churches.

Feeling a definite call to further his education, Rev. Blanton resigned the pastorate at High Shoal Baptist Church in July of 1935. In September of that same year, he and his wife entered the Southern Baptist Theological Seminary at Louisville, Kentucky.

After graduation he returned to the Forest City area and accepted the pastorate of Alexander Baptist Church. He served there for twenty-eight years, retiring in 1965.

During his retirement, he has been active as supply and interim pastor for a number of churches, forty in all. He and Mrs. Blanton presently reside at 106 Sunnyside Avenue, Forest City.

T. HERBERT PARRIS  
1935-1937

Thomas Herbert Parris was born on March 6, 1897, in Spartanburg County. He attended Gardner-Webb College and in 1926, graduated from the Southern Baptist Theological Seminary in Louisville, Kentucky. He served as pastor of High Shoal Baptist Church from August, 1935, until June, 1937. He also pastored the Henrietta First Baptist Church in Henrietta at the same time he was serving High Shoal Baptist Church. During his twenty-five year ministry, he served various churches in Kentucky and North Carolina. Rev. Parris married Betty Robinson of the High Shoal community, and they had two children, one son and one daughter.

He died November 29, 1955, at the age of 58. At the time of his death he was pastoring the

Pilot Mountain Church in Pilot Mountain, NC, where he had served for the past seven years.

HARLEY L. PHILLIPS  
1937-1938

Harley L. Phillips served as pastor of High Shoal Baptist Church from August, 1937, until November, 1938. Rev. Phillips and his family came to High Shoal Baptist Church from the Eastside Church in Rutherfordton.

Very little biographical information could be found concerning Rev. Phillips. His boyhood days were spent in Columbia, SC but he attended high school at Mars Hill, NC. He was married and had a son, Eugene, and a daughter, Ruth. He was remembered as being a forceful preacher and a dedicated soul winner. Rev. Phillips' last known address was Jacksonville, Florida. He is deceased but the date of his death is not known.

LEE ROY PITTS  
1939-1941

Lee Roy Pitts was born in South Carolina on April 28, 1900. He grew up in Greer and received some of his education at a school near Spartanburg S.C. He married Beatrice Scruggs from Cliffside, NC, and they were the parents of one son, Lee R. Pitts, Jr.

Rev. Pitts was a graduate of Gardner-Webb and Limestone Colleges and received his Master of Theology from the Southern Baptist Theological Seminary at Louisville, Kentucky. While in school in Kentucky, he was called to be the pastor of High Shoal Baptist Church. He served at High Shoal from February, 1939 to July, 1941. While at High Shoal Baptist Church, he also pastored the Camp's Creek Church near Boiling Springs, NC. After his resignation, Rev. Pitts returned to South Carolina. He died in Greer on January 17, 1983. He is buried in the Cliffside Cemetery at Cliffside, N.C.

E. P. WHITE  
1942-1944

Edgar Pinkney White was born near Rutherfordton on October 6, 1887. His parents were William and Mattie Lewis White. He was reared in the Rutherfordton area and attended the Round Hill Academy in Union Mills. He also studied at Mars Hill College and at the Southern Baptist Theological Seminary in Louisville, Kentucky. At approximately sixteen years of age, E. P. accepted the Lord and was baptized into the fellowship of Pleasant Hill Baptist Church.

E. P. married Laura Koone on August 2, 1908. To this union were born four sons - Jay, John, Boyce, and Myles; and four daughters - Mae, Ruth, Ruby, and Beth.

Rev. White taught school in Rutherford County for several years before going into full-time church ministry. Rev. White felt the call to preach in 1915, at the age of twenty-eight. He was ordained by the Piedmont Church near Rutherfordton. He accepted the pastorate of High Shoal Baptist Church in 1942 and served until 1944. His ministry here was shortened due to a head injury and declining health. In addition to High Shoal Baptist Church, Rev. White was pastor of the following nine churches also located in Rutherford County: Oak Springs, Shiloh, Adaville, Montford Cove, Pleasant Grove, Whiteside Valley (now Chimney Rock Baptist), Southern, Pleasant Hill, and Floyd's Creek. He also served as pastor of the Pea Ridge Church in Polk County, the Bethel Church in McDowell County, and the Mt. Pleasant Baptist Church in Cleveland County.

Rev. White died April 2, 1966, and was buried at the Pleasant Hill Baptist Church in Rutherfordton.

W. F. MCGINNIS  
1945-1968

William Fletcher McGinnis was born in the Beaver Dam Community in Cleveland County on

January 28, 1901. He was the fourth child of J. W. and Mary Elizabeth Humphries McGinnis. He, his sister and nine brothers, attended the Beaver Dam School and walked regularly from the family farm to the Beaver Dam Baptist Church. At the age of thirteen, Fletcher made a profession of faith in Jesus Christ and was baptized by the Rev. A. C. Irvin.

During his teen years, Fletcher attended the Boiling Springs High School where he was outstanding in track and basketball. "Pop" Simmons called him the fastest man he had ever seen on the basketball court. At this time, Fletcher was also serving as Sunday School Director at the Beaver Dam Church and helping lead in the development of a Standard Sunday School for Beaver Dam. A conflict arose when Fletcher tried to attend the Wednesday evening Officers/Teachers Meeting and also play basketball on that night. Once he was late in dressing out, and the coach refused to start him in a game. Sitting on the bench, he faced a hard decision - quit playing ball or quit being Sunday School Director. Fletcher chose to quit ball!

While attending Boiling Springs High School, Fletcher met Vera Whitaker, a boarding student from Ellenboro. After graduation, Fletcher taught school at Beaver Dam, at Sharon, and at Bethware. When Vera graduated, they were married on October 11, 1929.

Together they entered Wake Forest College. In addition to their studies, they found time to produce a large vegetable garden which Fletcher worked by borrowing a team of mules from a professor.

Following their graduations from Wake Forest, they entered Crozer Seminary in Pennsylvania. Their studies were interrupted by the birth of a daughter, Nancy Carolyn, on October 27, 1933.

After returning to Cleveland County, Fletcher was licensed and ordained by the Beaver Dam Baptist Church. He began serving as minister at Dysartsville, near Marion, N.C. and also taught school at Casar.

In the early 1940's, Vera's father died, leaving a dairy to tend, so the family moved to Vera's homeplace near Ellenboro, where they still live today. They began attending Vera's home church, High Shoal Baptist, and soon a call was extended to Fletcher to serve as High Shoal's pastor.

Fletcher had some reservations about accepting the pastorate. He once shared with Nancy that he had always told the Lord that he couldn't stand up and talk. Nancy replied, "You stand up and teach. I don't follow your logic." Fletcher then replied, "God didn't either."

During the twenty-three years that Rev. McGinnis pastored High Shoal, programs were started in Church Training, WMU, and Brotherhood. A new educational building was also constructed.

Vera was asked to do substitute teaching for two weeks at Ellenboro School and she remained there for 27 years.

When Fletcher retired from High Shoal Baptist Church in 1968 he told Vera, "We have been going to your church for 23 years. Now it's time we go to mine." Since then, they have been actively attending the Beaver Dam Baptist Church in Cleveland County.

ROBERT E. BIGGERSTAFF  
1968-1973

Robert Eugene Biggerstaff was born July 2, 1932, in Ellenboro. He is the son of Carl and Lillie Bailey Biggerstaff. He is a graduate of Ellenboro High School and Fruitland Bible Institute in Hendersonville.

Rev. Biggerstaff surrendered to the Ministry in February, 1967. In March, 1967, the Mount Pleasant Baptist Church in Rutherford County licensed him, and then in June, 1968, he was also ordained by Mount Pleasant.

Rev. Biggerstaff married Annie Lou Davis of Forest City. Their home was blessed with two sons, James Eugene and Mark Sheldon.

In June, 1968, Rev. Biggerstaff began his service as pastor of High Shoal Baptist Church. During his ministry much was accomplished spiritually and materially. Under his leadership, the church formed a strong outreach and visitation program. Much growth came as a result of this concern for the unchurched. In a spirit of unity, the Sanctuary was remodeled and a new porch was built on the front of the church.

At the Memorial Day Service in May, 1981, Rev. Biggerstaff made the following statement concerning his coming to High Shoal Baptist Church: "God truly got us together. He was definitely in the leadership role."

After serving 4 1/2 years at High Shoal Baptist Church, Rev. Biggerstaff accepted the call as pastor of the Oakdale Baptist Church in Rock Hill, SC. His service there covered a period of 7 1/2 years. During this time he also ministered as part-time chaplain to the in-mates at Catawba Pre-release Center in Rock Hill.

Rev. and Mrs. Biggerstaff now make their home at Route 1, Forest City.

#### LARRY G. NUNN 1974-1976

Larry G. Nunn was born on July 13, 1948, in Rock Hill, SC. He is the son of Henry Grady and Mary Frances McGuirt Nunn. Rev. Nunn is a graduate of Rock Hill High School and Gardner-Webb College, in Boiling Springs. Upon graduation from Gardner-Webb, he received a B. A. degree in Biblical Languages and Literature. In August, 1969, Rev. Nunn was baptized into the fellowship of Eastview Baptist Church in Rock Hill by the Rev. Arthur Collum. Three years later, in 1972, Eastview also licensed and then ordained him to the Gospel ministry.

Rev. Nunn married Voneva Allen of Rock Hill. Two sons, Kevin and Jason, were born into their home.

After resigning from the Gilkey Baptist Church outside of Rutherfordton, Rev. Nunn

accepted the pastorate of High Shoal Baptist Church in August, 1974. The Nunn's were the first family to live in the new High Shoal Baptist Church parsonage. Church membership and attendance continued to increase during Rev. Nunn's ministry.

At the 150th Anniversay Celebration in 1981, Rev. Nunn said, "A church can make or break its pastor. I'm so thankful for the good points High Shoal Baptist Church made in my life."

In addition to High Shoal and Gilkey, Rev. Nunn has also served as pastor of the Oakview Baptist Church in King's Mountain and as Associate Pastor of the Second Baptist Church in Shelby.

PAUL T. BROCK  
1976-1979

Paul T. Brock was born in Laurens, SC, to the Rev. and Mrs. J. A. Brock, well-known to many as "Daddy" Brock. Rev. Brock graduated from Tri-High School in Caroleen, in 1936.

On January 14, 1937, he married Gladys Scoggin of Spindale. Their home was blessed with three children - James A., William Talmadge, and Paula Kay.

Rev. Brock was ordained into the ministry at Spencer Baptist Church in Spindale, in 1939. He is a graduate of Gardner-Webb College and Furman University. In 1947, he received his Bachelor of Divinity degree from Southern Baptist Theological Seminary in Louisville, Kentucky.

Rev. Brock began his ministry at High Shoal Baptist Church in December, 1976. Under his leadership, the church built a much-needed fellowship building and completed payment on the parsonage. A remodeling program was also conducted during this time.

Before coming to High Shoal Baptist Church, Rev. Brock pastored the following churches: Lavonia, near Cliffside; Green Hill, Rutherfordton; Locust Hill, Greenville, SC; Cross Mill, Marion; Marietta Street, Gastonia; Southside, Mooresville; Reedy Fork, Greensboro;



Ranlo, Gastonia; Morgan Memorial, Greenville, SC; and Statesville Avenue Baptist Church, Charlotte.

In addition to his pastorates, Rev. Brock has served two terms on the General Board of the North Carolina Baptist State Convention, and he has also traveled throughout Europe, Egypt, and Palestine.

In August, 1979, Rev. Brock accepted the pastorate of Shiloh Baptist Church near Rutherfordton. He served there until his retirement in July, 1984. He and Mrs. Brock now make their home in Shelby N. C.

WILLIAM C. HOWARD  
1980-1981

William C. Howard was born on May 13, 1938, in Greer, SC. He is the son of James C. and Rometta Edwards Howard. In 1957, he graduated from Greer High School where he played on the school's undefeated state championship football team.

Rev. Howard and his twin brother, Robert, were baptized at the Victor Baptist Church in Greer by the late Dr. R. P. Lamb.

Rev. Howard served in the United States Air Force from 1958 to 1962. On May 26, 1958, he married Joyce Satterfield of Greer. The Howards have three children - Kim, Sharon, and Todd.

After being discharged from the military service, Rev. Howard and his family joined the Pelham Baptist Church. It was here that he surrendered to the ministry in December, 1964. Pelham Church licensed and then later ordained Rev. Howard on February 11, 1968.

William Howard graduated from North Greenville Junior College in May of 1967. He received his Bachelor of Arts degree from Furman University in 1970, and his Master of Divinity degree from Luther Rice Seminary in Jacksonville, Florida, in 1975. While attending Furman, he also served as pastor of the North Pacolet Baptist Church. In June, 1973, he accepted a call to the Clifton Second Baptist Church in Clifton, SC.

Rev. Howard began his ministry at High Shoal Baptist Church in April, 1980. The church was strengthened spiritually during this time by the establishment of a weekly prayer altar. Also, Rev. Howard, assisted by the History Committee, compiled a 150th Anniversary Booklet, which was published and distributed on Memorial Day, 1981. It was through his work on this booklet that the idea for a longer and more detailed history was conceived. Much of the data and research for this history was completed by Rev. Howard before his resignation in May, 1981. On June 1, 1981, William Howard assumed the pastorate of the Cox Chapel Baptist Church in Marietta, South Carolina.

JOHN B. CREECH, SR.  
1981-1984

John B. Creech, Sr. was born November 24, 1937, in Faison, NC. He and his five brothers and one sister were reared on a tenant tobacco farm in the southeastern part of the state. He is a graduate of Warsaw High School in Warsaw, NC. Following graduation, Brother John completed a term of service in the National Guard and then enlisted in the United States Navy for a period of twenty-two years.

Brother John married Carol Wiley of Marietta, Georgia, on December 13, 1958. Their home was blessed with two children - a son, John, Jr. and a daughter, Tammy.

Brother John accepted the Lord at the age of twelve, but he did not fully commit his life and will to the Lord until 1968. Soon after this experience, he began singing with a Gospel Group, "The Yielded Life Singers." The Lord used various events involving this musical group to impress upon Brother John the call into full-time ministry. He was licensed in November, 1974, and then ordained in July, 1978, by the Silver Lake Baptist Church in Wilmington.

An opportunity for further educational training was provided to Rev. Creech by the Moody Bible Institute in Chicago, Illinois. In 1980,

Brother John received a Diploma in Theology from the Baptist Bible Institute in Graceville, Florida, and a Degree in Theology from Clarksville School of Theology in Clarksville, Tennessee.

Before coming to High Shoal Baptist Church, Brother John served as pastor of the Spring Hill Baptist Church in Troy, Alabama, and the Clio Baptist Church in Clio, Alabama. In 1981, he assumed the pastorate of High Shoal Baptist Church. Under his leadership the church grew in number and outreach. Many professions of faith were made during his ministry.

On February 1, 1984, Rev. Creech assumed the pastorate of the Trinity Baptist Church in Manchester, Georgia.

JAY D. OLIVER  
1984-

Jay D. Oliver was born April 3, 1950, in Jefferson, SC. He is the son of James Thomas Oliver and Ola Demby Oliver. He is a graduate of Jefferson High School.

In December, 1971, at the age of twenty-one, Jay Oliver accepted the Lord and was baptized at the Bethel Baptist Church near Jefferson. He was licensed to the Gospel ministry in May, 1972, and then ordained in December of the same year, both by the Bethel Baptist Church in Jefferson. Rev. Oliver served in the Army National Guard of South Carolina from 1969 until 1973.

In preparing for the ministry, Rev. Oliver has studied at the Columbia Bible College, Fruitland Baptist Bible Institute, Mid-Atlantic Bible College, and the Luther Rice Seminary.

In May, 1969, he married Peggy Ann Rollins of Jefferson. They have four children - Brad, Sheila, Jayne, and Jay.

Before coming to High Shoal Baptist Church, Rev. Oliver served pastorates in Darlington, Lancaster, and Chesterfield Counties of South Carolina.

In June, 1984, Rev. Oliver became the thirty-second pastor of High Shoal Baptist Church.

Thus far in his ministry at High Shoal Baptist Church, a strong youth program has been developed. The church has moved successfully through the renovation of its sanctuary, and payment has been completed on the fellowship building. Many decisions and commitments have also been made for the Lord in recent months. God is richly blessing this ministry.

PastorsDates Served

John Padgett . . . . .	.1831-1834
James M. Webb . . . . .	.1834-1846
Alanson Padgett . . . . .	.1846
James M. Webb . . . . .	.1847
Alanson Padgett . . . . .	.1849
Dove Pannell . . . . .	.1850-1851
George W. Rollins . . . . .	.1852-1854
Dove Pannell . . . . .	.1855-1857
William McSwain . . . . .	.1858-1863
Drury Scruggs . . . . .	.1864-1866
George M. Webb . . . . .	.1867-1870
Robert Poston . . . . .	.1871-1872
George W. Rollins . . . . .	.1873-1882
James H. Yarboro . . . . .	.1883-1890
Tobias B. Bright . . . . .	.1890-1892
Abram C. Irvin . . . . .	.1892-1905
J. M. Hamrick . . . . .	.1906-1909
Cornelius T. Tew . . . . .	.1911-1912
D. G. Washburn . . . . .	.1913-1931
D. Franklin Putnam . . . . .	.1932-1934
Marion D. Blanton . . . . .	.1934-1935
T. Herbert Parris . . . . .	.1935-1937
Harley L. Phillips . . . . .	.1937-1938
Lee Roy Pitts . . . . .	.1939-1941
E. P. White . . . . .	.1942-1944
W. F. McGinnis . . . . .	.1945-1968
Robert E. Biggerstaff . . . . .	.1968-1973
Larry G. Nunn . . . . .	.1974-1976
Paul T. Brock . . . . .	.1976-1979
William C. Howard . . . . .	.1980-1981
John B. Creech, Sr. . . . .	.1981-1984
Jay D. Oliver . . . . .	.1984-

# CHURCH CLERKS 1831-1985

Through the years High Shoal Baptist Church has had many outstanding leaders in all areas of the church program. Because of the lack of space and some incomplete records all previous church officers could not be included in this history. Nevertheless, it was decided that all church clerks should be recognized since their work provided the basis for this history.

The twenty-nine different clerks who have served High Shoal Baptist Church between 1831 and 1985 are as follows:

1831	Alfred Webb (not designated, but first signature in behalf of church)	1911-1912	S.C. Padgett
1832	William Wilkie	1913-1918	S.C. Robinson
1833	James M. Webb	1919-1920	Steadman Hames
1834	William Wilkie	1921	S.C. Robinson
1835-1840	V.B. Rollins	1922-1931	T.H. Hames
1841-1851	Unknown	1932-1935	H.P. Wall
1852	W. Smith	1936-1941	W.L. Hicks
1853-1856	Micajah Durham	1942-1943	Tom C. Matheny
1857-1866	J.A. Wall	1944	Effie Bridges
1867-1887	J.P. Burgess	1945-1949	G.A. Silver
1888	W.T. Hill (clerk protom)	1950-1956	Leburn Carpenter
1889	J.P. Burgess	1957-1966	Beulah Greene
1890	S.F. Harrell	1967-1968	Emily Willis
1891-1907	A.M. Robison	1969-1971	Coda Blanton
1908-1910	W.B. Moore	1972-1976	Patsy Whitener
		1977-1981	Helen Burgess
		1982-1983	Kay Lewis
		1984-1985	Nancy Moore

# MEMBERSHIP AT INTERVALS

1832 -	19	1920 -	304
1839 -	38	1930 -	204
1845 -	82	1941 -	320
1855 -	75	1946 -	299
1866 -	106	1956 -	236
1875 -	204	1965 -	193
1885 -	268	1967 -	213
1895 -	286	1976 -	282
1903 -	343	1980 -	281
1910 -	383	1984 -	342

\* \* \* \* \*

## GIFTS TO MISSIONS

1876 . . . . .	\$5.00
1892 . . . . .	.\$23.11
1910 . . . . .	\$110.00
1946 . . . . .	\$718.03
1956 . . . . .	\$450.92
1967 . . . . .	\$870.00
1976 . . . . .	\$3,383.00
1979 . . . . .	\$3,558.00
1984 . . . . .	\$2,389.00



## FACTS AND ANECDOTAL ACCOUNTS

During the course of this history, several interesting facts and occurrences have been noted. The accounts which follow are some of those which were thought to be of interest to the reader.

\* \* \*

In the early 1900's one church member appeared to have been very concerned about the souls of his neighbors. He would hitch up his two-horse wagon and fill the bed of the wagon with straight chairs. He would then invite all his friends and neighbors to fill the chairs and ride over to High Shoal Baptist church for the protracted meeting.

\* \* \*

The youngest person attending High Shoal Baptist Church's 150th Anniversary Memorial Day Service on May 24, 1981, was little Miss Julie Marie Goforth - age 5 weeks old. Julie is the daughter of James Robert and Kathy Goforth, the granddaughter of Mr. and Mrs. Jimmy Goforth, and the great granddaughter of Mr. and Mrs. Hobert Goforth.

\* \* \*

One member of High Shoal Baptist Church was brought before the church on the charge of operating his store on Sunday. He was asked if he had anything to say before the church. His statement was, "Brothers and sisters, I have a wife, children, and grandchildren who are looking to me for support and for the necessities of life. If the good members of High Shoal Baptist Church would pay their grocery bills, then I would not feel compelled to operate my store on Sundays." Needless to say, the charges were excused.

In preparation for a baptismal service at the homeplace of Sid Wall, the following incident was told. Two young men were filling up sacks with sand in order to dam up the creek for the baptism. One young man kept shoveling and shoveling while the other was holding the sack. After continuing this process for a while and yet not filling the sack, they recognized the problem - the sack had a hole in the bottom!

\* \* \*

Rev. D. G. Washburn is remembered by many for keeping a glass and pitcher on the pulpit so that he might have access to a drink of water while preaching.

One church member made the following comments concerning this former pastor:

"When Rev. Washburn baptized you, he took you to the bottom of the river."

"Rev. Washburn had a grip that could send people to their knees."

\* \* \*

One present member of the High Shoal Baptist Church congregation shared an experience which occurred during the 1920's in which he was falsely accused of mischief. The incident occurred near Christmas time during practice was in progress for the annual Christmas program. The young person in question was sitting at the back of the sanctuary observing the play practice when a loud noise was heard from under the church. One of the adults toward the front of the Sanctuary was heard saying, "That must be \_\_\_\_\_ (calling the young man's name), with another one of his pranks!" The young man quickly jumped up and informed all present that he had been inside the Sanctuary for the entire practice! It seems the firecracker thrown under the church was causing sparks in all directions.

One little fellow who had been a faithful attender at a recent protracted meeting and had witnessed many baptisms as a result of the meeting decided he would play "preacher" and baptize his brother. These were the words he used, "I baptize you in the name of the Father, the Son, and 'in the hole ye go'."

\* \* \*

Through the years three Woman's Missionary Circles have been named for outstanding Christian Women who served the Lord faithfully at High Shoal Baptist Church. These groups are: the Pantha Robinson Circle, the Annie Padgett Circle, and the Emily Willis Circle. A fourth group was named for Mrs. Alda Grayson, a native of Rutherford County who served as a foreign missionary to China.

\* \* \*

Around the year 1915 when preaching services were held only once a month at High Shoal Baptist Church, weekly Sunday School and Bible Study was often conducted at the Dobbinsville School in Dobbinsville. The congregation rented an organ for one dollar a month to be used during these worship services. Money was so scarce during those years that the needed dollar could not be raised and the organ was returned to the owner.

\* \* \*

One member who attended High Shoal Baptist Church during the 1930's constantly referred to the church as "Shy Hole." The actual church name was not used by this individual.

\* \* \*

In 1912 a member was baptized in the creek at the Sid Wall homeplace by the Rev. C. T. Tew. The day was damp and rainy and this member recalls Rev. Tew laughingly saying to the baptism

candidates, "We're lucky because we're the only ones here who have dry clothes to put on."

\* \* \*

After BTU on Sunday nights (around the mid or late 1930's) the teenagers would linger on the steps of the church to socialize and many times would begin telling ghost stories. On such a Sunday evening, the young people noticed a horse and buggy coming up the road. After reaching the church driveway, the horse turned and came into the churchyard. The closer the buggy came to the young people, the more they noticed that there was no driver. After getting almost even with the youth, a man was seen hanging out of the buggy. The young people did not stay to investigate!

## CHURCH NAME

In compiling this history one important issue has appeared. This issue is "What is the true name of this church?" Some feel the name is "High Shoal" and some feel the name is "High Shoals." Down through the years the church has been called by both names. The history committee has attempted to determine which name is correct.

In this search, the first documents consulted were the church minutes. These minutes naturally form the basis of the church history. The committee felt that the minutes were the most personal and most accurate link with the past.

On July 27, 1831, the day on which the church was organized, the proposed name of the new church appeared five times in the church minutes. Each time the name was clearly handwritten as High Shoal.

Continuing on through the minutes the name High Shoal was used consistently for the first 100 years (up through 1931) with the following exceptions:

1853-1856

Minutes are recorded in name of High Shoals. 1853 is the first time an "s" appears on Shoal since the organization of the church twenty-two years prior to this date. It is to be noted that one particular clerk served during this entire period. When his term of service was over, the "s" was dropped.

1867-1868

Minutes are in the name of High Shoals for approximately one year.

Latter part of 1917 into 1919

Minutes are recorded as High Shoal and High Shoals intermittently.

The above exceptions form a total of approximately 7 years out of the first 100 years when an "s" was placed on Shoal.

From 1932 up until October, 1971, the church minutes recorded the name as High Shoals. This almost forty year period was within the life span

of many present-day members. This is why some feel that "Shoals" is correct because it is what has always been heard. Most all documents, letters, etc. during this time contained the name Shoals.

From 1972 through 1983 the minutes again appear as High Shoal.

The following conclusions have been drawn: The changes in the spelling of Shoal or Shoals occurred many times when there was a change in church clerks.

At no point in the minutes was it ever found that the church name was officially changed from the original name (High Shoal) given back in 1831.

The five people who have researched the records in preparation of a church history have all expressed that they found the name of the church to be High Shoal. (Mr. Walter Hicks, Mrs. Ernest Newton, Rev. William C. Howard, Dr. Garland Hendricks, Mrs. Rebecca Nix) The History Committee agrees that High Shoal is the true name of this church.

to carry the letters to the others.

And at the same Brother John Dalgard  
Carry the letters.

By the 21<sup>st</sup> 1831

Committee held at the High School  
Building, House, second by the letter sent  
the Local Churches, was organized and  
dedicated to the fulfillment of their du-  
ties. The reflections were numerous  
the manner a Church ought to be  
organized at High School and the House  
called to constitute the Church

and the House the House of Praise and

Extract of Principles for the High School  
Church

We Believe in God the Father the  
Creator of all things and that there are  
three Divine Persons in the Godhead the  
Father Word and Holy Ghost and that they  
are one.

We Believe that Jesus Christ is the only  
Savior of lost sinners.

We Believe that Repentance toward God  
and Faith in the Lord Jesus Christ  
are necessary for Salvation.

We Believe in the Immutability of man  
and that it is impossible for him to save  
himself from the state he is in by  
his own efforts.

We Believe that the old and new



6<sup>th</sup> We believe in the Doctrine of  
Predestination and Election as it is  
set forth in the Word of God -  
7<sup>th</sup> We believe in the final perseverance  
of the Saints through Grace  
Resurrection of the Dead general Judgment  
Heaven, Hell and Punishments

8<sup>th</sup> We believe that there are two Sacraments  
Baptism and the Lords Supper  
9<sup>th</sup> We believe Baptism is to be administered  
by Immersion and that only those  
are to be only Subjects to be admitted

Some of the Communities that constitute  
the Church as the Baptist Church of  
which at the High School and  
in the full belief of the objects of  
Principle which are Inducted  
Certified by

A. Webb and D. Dobbin  
D. Collier  
J. Fortune  
J. Huxley  
D. Bean  
D. Gold  
J. Bruger  
A. Wall  
J. Green

Signed for Belong of  
the Church at High School  
A. Webb D. Dobbin

DID YOU KNOW . . .

. . . the first Baptist Association in America organized in Philadelphia in 1707.

. . . the Southern Baptist Convention began when Baptists from various parts of the South met at Augusta, Georgia on May 8, 1845.

. . . the highest recorded membership at High Shoal Baptist Church was 405 in September of 1908.

. . . the first "individual" communion set used at High Shoal Baptist Church was donated to the church in loving memory of Mr. Henry Jenkins by the Jenkins family.

. . . as of September 15, 1985, there were approximately 1,610 graves in the High Shoal Baptist Church cemetery.

. . . the church's weekly budget in 1936 was \$24.00.

. . . that Vonda Rabb was the first person to be baptized in the new church baptistry on August 27, 1978. (The first candidate for the original baptistry was not recorded)

. . . in 1885 the King's Mountain Baptist Association passed a resolution to raise at least five cents per member for missions.

. . . the High Shoal Baptist Church Men and Women's Softball Teams won several trophies for their participation in the Associational Softball League during the summer of 1973.

. . . in 1873, under the ministry of G. W. Rollins, 42 individuals were baptized at High Shoal Baptist Church.

. . . High Shoal Baptist Church was host to the Annual Sandy Run Associational W.M.U. meeting in 1932.

. . . that Mrs. Vera Madge Harrill Jolley, presently a member of the Shiloh Baptist Church near Rutherfordton, has attended every Memorial Day Service at High Shoal since 1914 with the exception of two years.

. . . the Foreign Missions gift given by the church in 1892, under the leadership of Pastor T. B. Bright, was \$10.61.

. . . within the years 1968-1978 Mr. Ernest (Shorty) Sailors is remembered by many as being chief of the "A-men corner."

. . . the value of the High Shoal Baptist Church property was listed in the Associational Minutes as \$1,500.00 in 1895 and \$12,000.00 in 1930 and \$160,000.00 in 1982.

. . . Pastor J. H. Yarboro received a salary of \$100.00 a year in 1886. The amount dropped to \$87.85 in 1889.

. . . the King's Mountain Baptist Associational Meeting convened at High Shoal Baptist Church on August 10, 1866.

. . . that the opening quotation in this book was made by Mr. Clinton Greene at a testimonial service held at High Shoal Baptist Church in June, 1985.

## FOOTNOTES

<sup>1</sup>Rutherford County 1979: A People's Bicentennial History. (Rutherfordton: Liberty Press, 1980), p. 224

<sup>2</sup>John R. Logan, Sketches, Historical and Biographical, of the Broad River and King's Mountain Baptist Associations, from 1800 to 1882. (Shelby, N. C.: Babington, Roberts and Co., 1887) p. 588.

<sup>3</sup>Christenberry Lee, Reminiscences of Christenberry Lee (1895), p. 3.

<sup>4</sup>Ibid., p. 4

<sup>5</sup>Ibid.

<sup>6</sup>Bicentennial History, p. 224

<sup>7</sup>Rutherford County, N. C. Deed Book 53,  
p. 328

<sup>8</sup>Bessie Wall, The Wall Reunion (Shelby, N.C.: Shelby Printing Co., 1927), p. 4

<sup>9</sup>Bicentennial History, p. 225.

<sup>10</sup>Ibid.

<sup>11</sup>W. L. Hicks, The High Shoal Baptist Church, Sketches of History from July 1831 to July 1931.  
p. 1.

<sup>12</sup>Logan, p. 599.

<sup>13</sup>Ibid.

<sup>14</sup>Lee, p. 9.

<sup>15</sup>Ibid.

<sup>16</sup>Logan, p. 485.

<sup>17</sup>Bicentennial History, p. 225

<sup>18</sup>Logan, p. 530.

<sup>19</sup>Lee, p. 9.

<sup>20</sup>Hicks, p. 4.

<sup>21</sup>E. Y. Webb, "History of the King's Mountain Baptist Association," Minutes of the Fifty-First Session of King's Mountain Baptist Association (Shelby, N. C.: C. P. Roberts Co., 1901) p. 32.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., p. 33.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid., p. 34.

<sup>26</sup>Ibid., p. 35.

<sup>27</sup>Ibid., p. 36.

<sup>28</sup>Logan, p. 512.

<sup>29</sup>Rutherford County, N. C. Deed Book 64, p. 131.

<sup>30</sup>Rutherford County, N. C. Deed Book 66, p. 294.

<sup>31</sup>Annual of Sandy Run Baptist Association North Carolina - 1984. (Forest City, N. C.: Image Makers, 1985) p. 98.

<sup>32</sup>Hicks, p. 14.

## BIBLIOGRAPHY

- Annual of Sandy Run Baptist Association, North Carolina - 1984. Forest City, N. C.: Image Makers, 1985.
- Broad River Baptist Association Minutes.
- Dedmond, Francis B. Lengthened Shadows: A History of Gardner-Webb College 1907-1956.
- Green River Baptist Association Minutes 1846. Rutherfordton, N. C.: William Rutherford, 1847.
- Hicks, W. L. The High Shoal Baptist Church, Sketches of History from July 1831 to July 1931.
- High Shoal Baptist Church Minutes and Records.
- History of Zion Baptist Church.
- King's Mountain Baptist Association Minutes.
- Lee, Christenberry. Reminiscences of Christenberry Lee. 1895.
- Logan, Deacon John R. Sketches, Historical and Biographical of the Broad River and King's Mountain Baptist Associations, from 1800 to 1882. Shelby, N. C.: Babington, Roberts and Co., 1887.
- Rutherford County 1979: A People's Bicentennial History. Rutherfordton, N. C.: Liberty Press, 1980.
- Rutherford County, N. C. Deed Book 53.
- Rutherford County, N. C. Deed Book 64.
- Rutherford County, N. C. Deed Book 66.
- Sand Run Baptist Association Minutes.

Underwood, Mary Evelyn. Faith of Our Fathers -  
Living Still. (No other publishing  
information available)

Wall, Bessie. The Wall Reunion. Shelby, N. C.:  
Shelby Printing Co., 1927.

Webb. E. Y. "History of the King's Mountain  
Baptist Association," Minutes of Fifty-First  
Session of King's Mountain Baptist  
Association, Shelby, N. C.: C.P. Roberts  
Co., 1901.













34140  
103













